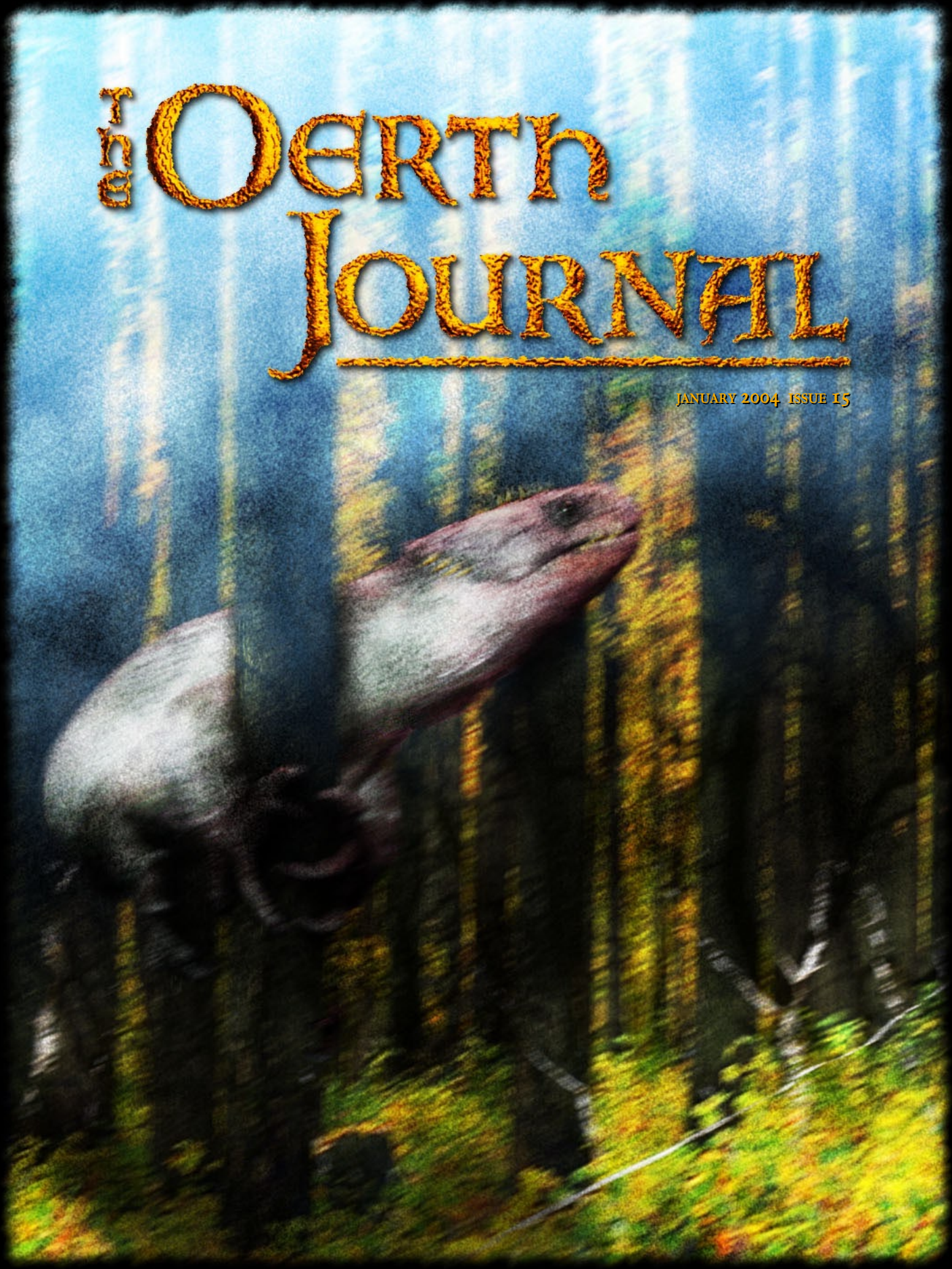


January 2004 Issue 15

Table of Contents

Volume II, No. 4 Issue 15
January 2004

A Scribe's Chronicle: Lichen on the Stone, Ivy Bursting Through 2

Norebo: The Daredevil 3
by Paul M. Rokuskie
- Norebo's Avatar 4
- The Church 4
- Specialty Priests (High Rollers) 5
- Norebo's Spells 6

Legends and Folklore of the Vesve Forest 8
by Andrew Seale aka "Fallon the Wanderer, the Ranger/Sage of the Vesve Forest"
- The Lost Dwur of the Forest 8
- Heironeous' Hidden Chapel 8
- Urok-harn: City of the Bloody Hands of One-Eye 9
- Note: Orcish Tribal Names 10

The Nature of Druids in the Flanaess: The Old Faith 11
by Paul J. Stormberg
- The Nature of Druids in the Flanaess 11
- Creation 11
- The Old Faith 11
- Alignment and Political Views 12
- Relations with Other Religions 12
- Organisation 13
- Druidic Hierarchy of the Flanaess 14
- The Nine Territorial Druidic Orders of the Flanaess 14
- The Great Druids of the Flanaess 18
- Hierophants 18
- Sunset... 18

By Sword and Song: Notes on the Old Faith Bards of the Flanaess 19
by Paul J. Stormberg
- The Bard Along the Way 19
- Note: Proper Usage of Race Names 19
- Restoration of the Druidic Bard 20
- Old Faith Bard (By Sword and Song) 20
- Old Weapons of AD&D 20
- Level Advancement 22
- Bardic Colleges in the Flanaess 22
- Music Colleges and Universities of the Flanaess 26
- Instruments of the Bards 26
- Finding Instruments of the Bards 28
- Final Notes 28

Oerth Journal Staff:
Chris Anderson,
Allan T Grohe Jr.,
Andrew Seale
Editor-in-chief:
Marc Tizoc González

Layout: Ron Carey
Illustrations:
Ron Carey
Naomi González
David Eagleton
Logos:
Vashnaar
Ron Carey

The *Oerth Journal* is produced irregularly by an informal organization of volunteers fans of the GREYHAWK setting. The *Oerth Journal* is published and distributed free of charge. Authors, artists, and editors are not compensated monetarily. Articles, artwork, and layout design constitute creative works; unless otherwise noted, each author copyrights all of his or her individual creative works. The *Oerth Journal* as an organization owns the copyright for this compilation.

DUNGEONS & DRAGONS®, D&D, DUNGEON MASTER, GREYHAWK, and WIZARDS OF THE COAST are registered trademarks of Wizards of the Coast, Inc., a subsidiary of Hasbro, Inc. LIVING GREYHAWK and d20 are trademarks of Wizards of the Coast, Inc. All Wizards characters, character names, and the distinctive likenesses thereof are trademarks owned by Wizards of the Coast, Inc.

The use of any trademarked or copywritten properties should not be construed as a challenge to the legal status of such works. The *Oerth Journal* agrees to neither the Open Gaming concept, sponsored by the Open Gaming Foundation, nor the d20 license owned by Wizards of the Coast, Inc. Rather the *Oerth Journal* is published under the fair use limitation to copyright law, 17 U.S.C. §107, and the nominative fair use (noncommercial) doctrine of trademark law. 15 U.S.C. §1125(c)(4)(B).The *Oerth Journal* is produced by an informal organization of volunteers – fans of the GREYHAWK setting. The *Oerth Journal* is produced seasonally and distributed free of charge.

Please send inquiries to the Editor-in-Chief at oj@canonfire.com. Visit our webpage at Canonfire! http://www.canonfire.com/html

A Scribe's Chronicle: Lichen on the Stone, Ivy Bursting Through

Far too much time has passed since issue 14 of the *Oerth Journal* was released. While for the most part they are understanding of the volunteered efforts that produce the *Oerth Journal*, fans of the World of Greyhawk™ fantasy game setting have eagerly desired to read the next issue.

Here it is, long delayed but lovingly crafted for the enjoyment of Greyhawk fans everywhere!

As Editor-in-Chief of the *Oerth Journal*, I apologize sincerely for the repeated delays.

The important question today is how we, fans of the Greyhawk setting, can ensure regular production and distribution of the *Oerth Journal*. While a number of quality articles are already slated for issue 16, substantial production work remains. While fans of Greyhawk continue to create high quality elaborations of the setting, in order to be published as an issue of the *Oerth Journal*, additional time, effort, and collaboration are necessary. The *Oerth Journal* needs your help.

Specifically, we seek people with the interest, time, and ability to engage the tasks of reading submissions and editing articles. While the former task is relatively easy, the latter requires people willing to scrutinize articles and to suggest improvements. Since few of us are professional writers or editors, the task may seem daunting. It is not insurmountable! If you are interested, please don't hesitate to contact us. You may email the Editor-in-Chief at oj@canonfire.com, or feel free to post about your interest in the "OJ General" folder of the *Canonfire!* website forums, at www.canonfire.com.

With the success of the Greyhawk folder at the official website of Wizards of the Coast®, and the persistence of online forums such as *GreyTalk*, *Realms of Evil*, *Dragonsfoot*, and *Canonfire!*, it is obvious that significant numbers of fans enjoy the Greyhawk setting. Although outsiders may believe that Greyhawk is dead, fans understand the appearance is misleading. Fans of Greyhawk know that the setting lives - like hearts that beat as we sleep, or tenacious ivy, which eventually bursts through the most redoubtable wall of stone. Greyhawk inspires us; imaginative life quickens despite any contrary illusion.

This issue of the *Oerth Journal* features four excellent articles and several pieces of original art. Paul M. Rokuskie returns to the Journal with *Of Oerth and Altar – Norebo: The Daredevil*. Fans of the setting who were active in the old Greyhawk folder maintained by TSR, Inc. on American Online® know the author as Jachyras. Continuing his contributions to the column, Mr. Rokuskie's descriptions of Norebo, his heavenly abode, and the duties of his clergy provide DMs with useful details and statistics for the latest edition of Dungeons & Dragons.®

We then turn to the latest effort by Andy Seale, a.k.a. Fallon the Wanderer – Ranger/Sage of the Vesve Forest. Mr. Seale continues to share details that he has developed about the vast Vesve Forest. His latest contribution, *Legends & Folklore of the Vesve Forest*, presents DMs with tales from the Vesve; each story hides clues for player characters to find and thereby discover further adventure beneath Vesve's ancient trees.

We complete this issue with two articles penned by Paul J. Stormberg. Mr. Stormberg is a prolific contributor to the *Oerth Journal*, and his latest articles manifest well his combination of careful research into past editions with thoughtful elaborations of the spirit defined by the setting's creator. In *The Old Faith: The Nature of Druids in the Flanaess*, Mr. Stormberg incorporates past attempts to detail this ancient hierarchy, cites carefully to past works, and ultimately presents a compelling vision of how Old Faith druids operate throughout the Flanaess.

His second article, *By Sword and Song: Notes on the Old Faith Bards of the Flanaess*, complements the first by articulating the Old Faith bards in the latest rules conventions of Dungeons & Dragons.® Beyond presenting rules by which to model Old Faith bards, Paul describes the bardic colleges of the Flanaess and thereby serves DMs who've wished to use them in campaigns but who never articulated the scope of the organization.

Syrul cannot keep from us the beauty of Beory! Let us commend ourselves to furthering the imaginary of Greyhawk. While we may all have lamented the time elapsed, let it be enough that Lendor does return. Who knows what secrets he has learned in his long sojourn in other, distant realms?

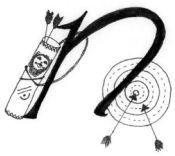
'Ware and were, friend,

Norebo: The Daredevil

by Paul M. Rokuskie (Jachyras@comcast.com)

Norebo
(The Daredevil, The Lord of Peril, The Menace of Destiny, God of Gambles)

Lesser Power of the Outlands, CN
Portfolio: luck, gambling, risks
Aliases: None
Domain Name: Outlands/ Fate's Hazard
Superior: None
Allies: Wee Jas, Dalt, Rudd, Vatun
Foes: St. Cuthbert, Pholtus, Kurell, Pyremius, Telchur, Ralishaz, any lawful deity
Symbol: A pair of 8-sided dice with a smiling mans face replacing the "one" on each dice
Wor. Align: Any non-lawful



orebo (noh-REE-boh) is the patron Suel deity of luck, gambling and risks. His symbol is a pair of eight-sided dice with a smiling man's face replacing the "one" on each die. He is worshiped most frequently in Suel-dominated areas and is very popular among thieves, gamblers, performers, explorers and casino owners.

Norebo is a very adventurous deity. There is nothing that he will not try regardless of the danger, the size of the feat or the seeming impossibility of it. If there is something to be conquered, Norebo will do it. He cares more about the risks involved in the "stunt" he attempts, than the wisdom in performing such an action. Being the deity of luck usually helps in these endeavors, but most other Powers consider him to be reckless and foolhardy. Norebo uses this perception to his advantage by propagating this belief and thereby winning even greater acclaim for his most recent "performance." His relationship with Wee Jas has kept his detractors guessing for nearly 1,000 years. Most think he is trying to prove that opposites really do attract each other, or maybe he is risking it all for the most unattainable prize among the Suel pantheon, the love of the strict death goddess.

Other than Wee Jas, Norebo disdains all those that follow the path of law. He enjoys sticking his nose into the business of any lawful deity, regardless of their bent towards good, evil or neutrality, just to throw havoc into their plans. He takes the most enjoyment from harassing St. Cuthbert and Pholtus. Out of all the lawful deities of Oerth, these two are the most uptight in Norebo's opinion. It is even rumored that the animosity between St. Cuthbert and Pholtus is the result of some elaborate scheme by Norebo to keep them off-balance so they do not join forces against the Lord of Peril's interests or those of other deities that disdain law. Norebo has a long-standing feud with Kurell (*lesser deity of jealousy, revenge, theft*) over their shared area of concern, theft. Norebo, being the patron deity of thieves among the Suel, is jealously and relentlessly confronted by Kurell. But because of Norebo's incredible luck, Kurell's plans always end in disaster for him and merely fuel his desire for revenge against Norebo.

Norebo hates Ralishaz, Pyremius and Telchur for three very different reasons. He hates Ralishaz (*intermediate deity of chance, ill luck, misfortune, insanity*) because of the bad name he gives to gambling and risk-taking. Ralishaz's ability to take all the fun out of living on the edge (and surviving) really bothers Norebo. He hates Pyremius (*lesser deity of fire, poison, murder*) because the Blazing Killer poisoned Norebo's daughter, Ranet, and stole her fire portfolio. And he hates Telchur (*lesser deity of winter, cold, north wind*) because the Howl of the North imprisoned Norebo's son Vatun in a secret demiplane over 700 years ago. Anytime Norebo can cause Ralishaz, Pyremius or Telchur a problem, he does so. Actually, most of the stunts and crazy risks Norebo takes are to cause problems for all these different deities and their followers.

Norebo does get along with a few deities however. Dalt (*lesser god of portals, doors, enclosures, locks. keys*) enjoys the company of his father Norebo, especially when he tries to thwart the Daredevil from gaining entry into some location. Most people would think this father / son relationship would be volatile, but Norebo loves a challenge, and Dalt is always looking to make a better lock. Also, Dalt and Norebo are working together to find a way to free Vatun from his imprisonment. With Norebo's incredible luck and Dalt's skill with doorways, these two have an excellent chance of freeing Vatun. Rudd (*demigod of chance, good luck, skill*) is also considered a friend. Norebo and Rudd like to see who can outdo the other by proving they are the luckiest, so a good spirited rivalry has blossomed. The lengths these two deities will go, to prove their point, are quite amazing.

Norebo will sometimes grant a boon of permanently increasing the dexterity of some reckless worshiper that has impressed him by completing an impossible feat. Even though Norebo rarely imparts this gift, it is still something that many devout followers strive to receive. Or he will punish a follower for some grievous transgression by permanently altering their dexterity for the worse. One such offense would be using magic to harm or kill a target that is incapacitated, like casting *hold person* and then slitting the held person's throat. Norebo despises this behavior and will actively pursue any follower using such unsporting tactics. This is one of the few things that will bring the wrath of Norebo down upon a follower. This change is either a sign that the recipient is blessed or that they were cursed by the Menace of Destiny.

Norebo holds court in his realm in the Outlands called "Fate's Hazard." This realm is located near the gatetown of Glorium and the Plane of Ysgard. The center of the realm is a huge town of gambling halls and inns. There are numerous circus tents, open stable areas and fast moving rivers surrounding the town. The town

is set into a valley with high-reaching peaks that many brave souls attempt to climb. There is no pass entering into the Realm; only by coming over the mountains can one reach the town. Regardless of accessibility, the petitioners in the town never want for food or other supplies. The shops are always full, as are the gambling halls. People from all over the multiverse come here to try their luck at the tables. Many a great fortune has been won by those that are brave or foolhardy enough to make the trek into and out of the realm.

Norebo's Avatar

(Thief 25)
AC -8; MV 18 / 36; HP 145; THAC0 5; #AT 5

DMG: 1d6 + 12 (short sword) / 1d4 +13 (dagger) / 1-8 + 5 (sling bullets)

MR: 55%; SZ M (5'8")

STR: 20 DEX: 25 CON: 18 INT: 19 WIS: 10 CHA: 11

Norebo usually appears as a man of average looks, weight, and height with common Suel features. His clothes are ordinary and drab, and his black cloak and gloves appear worn. In this form he can keep a close watch on his followers and how they conduct themselves in his "churches." These garments actually help hide a very athletic build and the short sword, dagger and sling that are always at his side. Norebo also has the ability to *polymorph* himself into animal forms, so he can keep tabs on his followers in secret outside the "churches."

> Norebo will sometimes appear as a devastatingly handsome Suel man

Norebo carries *Swift Providence*, a black-bladed short sword with Suel runes engraved along its blade and a gem-encrusted handle. *Fortunes Stake* is a dagger of exceptional size that is also black-bladed with Suel runes along its blade. Norebo also wears a number of protective magical items that he has "liberated" from unworthy owners or poorly-constructed dwellings during his many exploits including *bracers* AC2, *ring of protection* +5, etc.

Special Att/Def: Norebo's avatar automatically makes all its saving throws. His incredible luck always prevails in any situation regardless of the lack of preparation his avatar puts into the desired outcome. He always comes out on top.

To "help" him with gambling, Norebo has the ability to alter any single roll of dice. He can change the outcome to the best possible result for that particular situation. (This means he can change the roll by as much as +3/-3 from what the result would have been.) His luck is almost complete (a 95% success rate) with this power, except when he is intoxicated. (His success rate drops to 50% at that point. Also, if he rolls more than one die at once, then he can control only one of them while drunk.) Norebo uses this ability constantly when visiting one of his "churches." Often Norebo inspires the other gamblers to join in his outrageous streaks of luck.

Although Norebo has been known to carry many weapons, he currently carries a short sword known as *Swift Providence*. This weapon emulates a *luckblade* +3 and a *short sword of quickness*. His dagger, known as *Fortunes Stake*, emulates a *longtooth dagger*+4 and a *dagger of throwing*. His *sling* +5 is made even deadlier with the *bullets* +5 he uses as ammunition. Norebo is able to make five melee attacks per round with *Swift Providence*, *Fortunes Stake* or his sling, or if he changes weapons in the middle of a round, then he may attack twice per round **per weapon** with any combination of the three. If Norebo uses another sling, then when he picks it up, it automatically becomes a *sling* +3 for 24 hours. His jet-black cloak acts like a *cloak of displacement* as well as having the power of a *robe of eyes* when Norebo so desires. With a word, the cloak can change color to any that Norebo fancies at the time. His black boots give him the ability to *fly* at will and his gloves act like *gloves of missile snaring* as well as *gauntlets of swimming and climbing*.

Norebo can also be found with a number of other magical items at his disposal at any given time. These items vary upon what was the most recent conquest the avatar undertook. (These are random and should be chosen by the DM to suit the campaign.)

Norebo can only be hit by +2 or better magical weapons.

Other Manifestations

Norebo will sometimes appear as a devastatingly-handsome Suel man wearing a dark blue colored pair of wide-legged pantaloons and a loose-fitting blue shirt as well as a jet-black cloak and high hard boots, all made of the finest material. An almost-invisible pair of gloves covers his hands and seems to be his natural skin. In this form, his long platinum hair is always placed in a ponytail revealing an almost-albino face and deep violet eyes. When he speaks, his voice is thick with the ancient accent most often used by the common people of the Suel Imperium.

On occasion Norebo will also take the form of a great crystal wyrm so as to bequeath a special double-strength *luckscale* to a worthy thief who steals it from the dragon's lair. The most important thing to remember is that regardless of what form Norebo takes, his true identity cannot be seen unless Norebo wishes it. Only another Power can break through this natural ability.

The Church

Clergy: clerics (80%), specialty priests (20%)
Alignment: Any non-lawful
Turn Undead: C: No; SP: No
Command Undead: C: No, SP: No

All priests of Norebo receive the following bonus proficiencies free of charge: disguise and gaming. They are required to learn blind fighting and tumbling without any penalties due to class. Clerics and specialty priests cannot turn undead. Clerics and specialty priests can use any weapon they pick up without a penalty for non-proficiency when engaged in a dangerous or risky situation (DM discretion). Clerics and specialty priests can hide in shadows, move silently, climb walls, and remove traps as a thief of the same level. As compensation for these "special abilities," clerics and specialty priests must earn an additional 10% in experience points to advance in level. The clergy of Norebo is made up of Suel humans only, as no one outside "the remaining empire" has been exposed to his clericy.

Even though Norebo is the patron deity of thieves, (and thieves are part of the ruling class on the Tilvanot Peninsula albeit the least powerful group), the leaders of the Scarlet Brotherhood discourage open worship of him. They do this because of Norebo's chaotic and non-evil ways, his follower's dependency on luck instead of strategy and the open hatred for clerics and followers of Pyremius (a well-favored deity of Scarlet Brotherhood assassins, the second-most-powerful group). These factors help make Norebo's clericy quite small for such a popular deity of the common people. Only a handful of clerics and specialty priests reside in each city and village on the Tilvanot Peninsula. At the large full-pantheon temples in the cities, only one or two clerics can be found tending the shrine to Norebo. This public display of worship is quite risky and serves only to invigorate the clerics.

The village barbarians are Norebo's largest group of followers, with city thieves making up the next most numerous group. The barbarians venerate the "risks" aspect of Norebo's portfolio, and honor his name by undertaking many difficult feats and dangerous adventures The thieves worship the "luck" aspect of his portfolio most of all. There isn't one Suel thief that doesn't invoke the name of Norebo before attempting some "activity."

Churches of the Big Gamble are what the individual temples of Norebo are called on the Tilvanot Peninsula. These places of worship are in fact great inns and gambling halls. Here the three aspects of Norebo (*luck, gambling, risks*) are expressed in all their glory. Clerics are responsible for operating the numerous tables and games that are played in these halls, serving the drinks and catering to the needs of the clientele. These duties allow the clerics to worship Norebo by gambling and putting themselves in harm's way. The house profits are distributed amongst the clergy; a percentage is kept in the coffers for the upkeep of the "temple," and a small percentage is given to the Office of Arms. None of the games are rigged or slanted in the house's favor. The clerics run the games fairly but take great risks with the house bets.

Specialty priests are usually the wealthiest gamblers at the "Churches of the Big Gamble" and can most often be found at the tables. These "high rollers," as they are known, tend to take numerous risks, gamble lots of money and have the longest winning streaks that anyone could want. By playing the tables and winning a lot of money, they encourage people to gamble more by proving that the house can be beat. Specialty priests travel from gambling hall to gambling hall, trying to draw bigger crowds into the establishments and increase their reputation as a fair place to gamble. Or they travel to a town without a gambling hall, buy property, open a Church of the Big Gamble, and then leave once the hall is set up and has a suitable priest trained as its caretaker.

Dogma: Nothing ventured, nothing gained. Risking all you have, all the time, is the only way to better yourself and prove your worth. What others call reckless and foolhardy, we call exciting and invigorating. May it be gambling, adventuring or anything; only those lucky enough to survive the risks can be truly enlightened. Live life to its fullest or don't live at all.

Day-to-day activities: Working the gambling halls and inns dedicated to Norebo are the main duties. When not working, do anything that has a degree of risk to it. Anything from climbing the tallest trees with only your arms, to openly wearing the Daredevil's holy symbol in another Suel deity's temple, to teaching youngsters the value of gambling. As long as there is some obstacle that has yet to be conquered, the work of the Menace's chosen is never done. Also, interfering in the affairs of followers of lawful deities and those hated by Norebo is an important activity. Even if it is a minor intrusion, everything counts when you're trying to disrupt something that is held as important or special to these people.

Important Ceremonies: Before and after any great "quest" to top some feat, milestone or adventure or to do something that has never been done or attempted before, a great party is held for the person taking up the challenge. These parties are always held in one of the "churches" where much drinking, singing and gambling occur. The owners of the establishment always gives their blessing over the endeavor and wish the heroes all good luck. There are no particular days that stand out as important in the clericy, as each day someone may try to top any previous record or endeavor, thus making the old one unimportant. The clericy is more concerned with what is happening now than in the past or future.

Major Centers of Worship: In the hidden city of Hesuel Ilishar is the main pantheonic church for all Suel religions not considered important enough to have their own temple. Norebo has an "official" shrine in this church. This small sanctuary is the largest temple of its kind in all the Tilvanot Peninsula. There is also an "unofficial" shrine in the Domain of the Cousins (the base of power for thieves in the Scarlet Brotherhood) where the thief hierarchy can worship their patron deity. All other temples are in gambling halls located around the Tilvanot Peninsula or in areas throughout the Flanaess where the Suel immigrated after the Rain of Colorless Fire – such as Greyhawk City, Lendore Isle, the Wild Coast, the barbarian states of the Thillonrian Peninsula, and the various cities of the Iron League.

Affiliated Orders: Since the leaders of the Scarlet Brotherhood look down on the followers of Norebo, the hierarchy has very few official members of the church. Thus, the clericy has never organized any sects within the Brotherhood.

Priestly Vestments: Brown or dark green robes are the preferred choice of the clerics that work in the Churches of the Big Gamble. Brown robes are for the house dealers and game supervisors while dark green is reserved for the most senior priest, usually the owner of the church.

Adventuring Garb: Clerics can wear anything that they feel is appropriate to the task they are working on.

Specialty Priests (High Rollers)

Requirements: Dexterity 14, Wisdom no greater than 12
Prime Requisite: Dexterity
Alignment: CN
Weapons: Any dagger, mace, sling
Armor: Leather or chain
Major Spheres: All, Chaos, Combat, Healing
Minor Spheres: Charm, Divination, Elemental (All), Guardian, Numbers, Protection, Sun (rev), Travelers
Magical Items: As priest and thief
Req. Profs: blind-fighting, tumbling
Bonus Profs: disguise, gaming

- At 1st level, the priest may attack twice per round with dagger or sling, can cast *knock* (1x/day), hide in shadows, move silently, climb walls and remove traps as a thief of their level (use table 19 in DMG for standard values)
- At 3rd level, the priest can cast alter self or wizard lock (1x/day)
- At 5th level, the priest can cast *dispel magic* or *phantom steed* (1x/day)
- At 7th level, the priest's dexterity is increased by 1 point (to a maximum of 19)
- At 9th level, the priest can cast *polymorph self* (1x/day)
- At 10th level, the priest can attack 3x/round with a dagger or sling and can cast *seeming* (1x/day)
- At 13th level, the priest can cast *find the path* (1x/day)

Norebo's Spells

Fortune

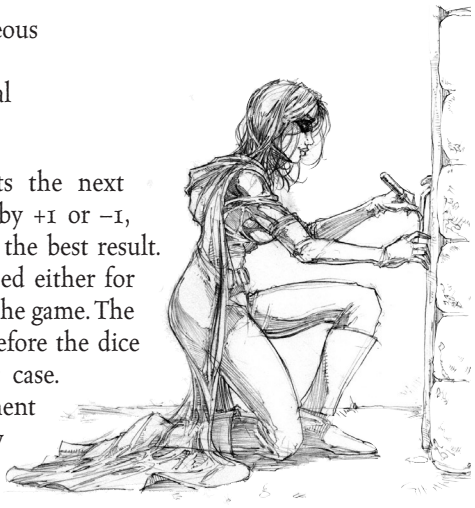
Level 2
Range: 0
Components: V, S, M
Duration: Instantaneous
Casting Time: 1
Area of Effect: Special
Saving Throw: None

This spell gives the priest the ability to blow on a pair of dice before making the roll in a gambling competition and increase the odds of having a winner. There is a base increase of 25%, and for every 3 levels of experience the priest has, there is a 10% increase in the roll being a winner. So at 6th level there is a 45% increased chance that the dice roll is a winner. The component is the priest's holy symbol.

Fate's Chance

Level 3
Range: 0
Components: V, M
Duration: Instantaneous
Casting Time: 1
Area of Effect: Special
Saving Throw: None

This spell adjusts the next roll of a die either by +1 or –1, whichever will give the best result. This spell can be used either for gambling or during the game. The spell must be cast before the dice are rolled in either case. The material component is the priest's holy symbol.



Supreme Luck

Level 5
Range: 0
Components: V
Duration: Special
Casting Time: 1
Area of Effect: Special
Saving Throw: None

This spell allows a priest that is engaged in some dangerous or risky activity automatically to make the next saving throw that is related to the outcome of that activity or to avoid a potentially crippling blow in melee combat.

Fortune's Fool

Level 5
Range: 10 yards
Components: V, S, M
Duration: Special
Casting Time: 5
Area of Effect: One Person or Creature
Saving Throw: Special

This spell gives the priest the ability to cause an opponent to re-roll their next successful saving throw for 24 hours after the initial casting. The target of the spell gets a save vs. spell with a –1 penalty and an additional –1 to the save for every 5 levels of experience of the priest to ward off this spell's effect. Nothing happens to the target if the save is made. Failing the save means that the next time a successful save or ability check is made within 24 hours, the target must re-roll the dice one time and accept the new outcome regardless of its consequences. All failed saves during the 24-hour period are ignored until the first successful save is made. The material components are the priest's holy symbol and 100 gp fairly won in a game of chance. The gold is consumed in the spell casting.

Fortune's Favorite

Level 5
Range: 10 yards
Components: V, M
Duration: Special
Casting Time: 5
Area of Effect: One Person or Creature
Saving Throw: None

This spell allows the caster to give a friend or ally the chance to re-roll their next unsuccessful saving throw. The effect lasts for 24 hours from the time of casting and works on the first failed save or ability check. The recipient cannot choose to hold the power for a later time in the 24-hour period; the power is automatic for the first failed save. All successful saves and ability checks are ignored by the spell until a failed save is rolled. The spell can only be cast once per 24-hour period on each recipient. The material component is an item or money valued at 50 gp that was "liberated" during a dangerous adventure. The item is consumed in the casting.

Luckstone

Level 6
Range: 0
Components: V, S, M
Duration: Special
Casting Time: 1 round
Area of Effect: One Stone
Saving Throw: None

This spell creates a temporary *luckstone*. The stone lasts for 1 turn per level of the caster. The *luckstone* acts exactly like the magical item of the same name. The material components are the priest's holy symbol and a stone retrieved during a dangerous adventure.

Fortune's Bane

Level 7
Range: 10 yards
Components: V, S, M
Duration: 1 day
Casting Time: 1 round
Area of Effect: One Person or Creature
Saving Throw: None

This powerful spell reduces all of the recipient's die rolls, for 24 hours from the time of casting by –1. For every 5 levels of the caster, the penalty is increased by an additional –1. Example, a 15th level caster causes a –3 penalty to all die rolls for a 24-hour period of time. The material components are the priest's holy symbol and an item or gem valued at 1,000 gp that was either won in a game of chance or "liberated" from some dungeon or person by the caster during an exceptionally-risky venture. The item is consumed in the casting of the spell.

Legends and Folklore of the Vesve Forest

In the time of my youth I had the opportunity to spend several weeks with a very wise Treant named Quercus-Robur. At the time, he resided in a secluded glen tended by several priestesses of Ehlonna. My ranger master was betrothed to one of the priestesses and was spending some time in her community before their marriage ceremony.

Being young and unschooled in the ways of the world, I sought things to keep me entertained. That is how I met Quercus-Robur; I was scampering up a large tree when one of its branches grabbed me and set me on the ground. Quercus-Robur opened his eyes and firmly explained to me that it is quite rude to climb on a sleeping Treant. He said that if I had so much energy, then I should spend it on more meaningful pursuits.

I spent my time fetching small items of interest for Quercus-Robur, never really understanding what he was doing with them. Sometimes it was a book from a priestess, or some herbs, and once some rocks from a small pond not far away. In exchange for my help, he would sit me down after my errand and tell me some tales of the forest. Looking back I sometimes wonder if he was doing this at the behest of the priestesses so I would stay out of trouble.

The first story he told me was the legend of a Lost Clan of Forest Dwarves. As he began to tell me this tale I seriously began to wonder if he had termites...

***

The Lost Dwur of the Forest

About two hundred years ago the grugach told a tale about a clan of dwarves that lived in the northern regions of the Vesve Forest. For some fifty years this small clan inhabited the dale, which was considered taboo by the grugach. Grugach legends held that this dale was an area of great danger to the elves and was not to be entered. The grugach would spy a dwarf or two making his way around the area. The dwarves moved rather stealthily for their kind and never spoke a word. But before any grugach could make contact with the dwarves, they would enter this forbidden region.

Eventually the elves saw the dwarves less and less until all sightings ceased. For several years this was the case, until one day the remains of a dwarf were discovered on the outskirts of the forbidden region. It was apparent that the dwarf had been there for some time and that the cause of death had been violent. The dwarf had in his possession several fine weapons and a pouch containing a handful of emeralds. The gems were exceptional in quality and even seemed to have a slight aura of magic. After a serious debate among the clan elders, it was decided that a small band of grugach would return the remains back to its people.

The party consisted of six grugach warriors, a druid and a fighter/mage, bearing the dwarf's remains. It took them half a day to reach the forbidden dale. They traveled on a small path that had fallen into disuse. After clearing the heavy forest cover, they walked into an open area of the dale and were shocked by what they saw.

In the dale's clearing were several stone buildings heavily damaged by some sort of struggle. Scattered around the buildings were the remains of at least thirty dwarves who had fallen in battle. Strangely, the bodies still clutched their fine weapons and were adorned with gold and many gems. The elves put down the litter with the remains of the dwarf and readied their weapons.

They explored all three buildings looking for survivors yet finding none. What they did discover is that the clan inhabiting the dale was either part of the Coppersmith Clan of the Yatils or exiles from it. The buildings contained the remains of a smelter, processor and a goldsmith/jeweler's shop. In every building large amounts of gold and gems were stored. In the building that contained the processor, there was an entrance to a mine. Around the entrance were the remains of another twenty dwarves who had fallen in battle, their remains unscavenged. The elves took in all they saw with deep foreboding, for were it orcs or creature of such ilk, these remains and treasure would have been despoiled and looted. What else bothered the elves is that there was no sign of what the dwarves had fought.

Standing before the entrance of the mine, the elves felt evil leaking up from its bowels. The dwarves had disturbed something that was not meant to be disturbed. Soon a sound could be heard issuing from the mines; it started like a wail of horror and only grew in intensity. The wail became a howl, and two of the warriors gripped their ears and fell dead. Several ghostly forms issued from the mine and attacked the elves. Within a matter of minutes all but one of the elves had fallen, and that single survivor fled the dale. Upon reaching a band of grugach hunting, he collapsed and fell unconscious. Several hours later he awoke and told his rescuers the story of what he had seen; then he too died. Upon hearing the story, the clan elders ordered that the area once again be off limits to all creatures. There must be a king's ransom of treasure there, but first you would have to cross through the lands of xenophobic elves and battle the apparitions of the mines that easily slaughtered more than fifty dwarves. I think I would rather take my chances with dragons.

***

Another fine story that Quercus related to me is about a hidden Chapel of Heironeous. It seems that in the Central Vesve lies a small chapel dedicated to Heironeous, the God of Valor. How it was established and who maintains it form the story.

Heironeous' Hidden Chapel

About a hundred years ago a lone paladin of Heironeous came upon a small glen hidden among the great oaks of the Vesve Forest. His name was Sir Lunstern Cranden, a refugee from the infighting of the Celestial Houses of the Great Kingdom of Aerdy, and he was looking for simple solace.

In a vision he was told to found a place of great peace to solace those who grew weary from war. He was charged to become the abbot of this place and provide guidance to all those who asked for it. It took Sir Lunstern several years to build a small chapel and to dedicate it to Heironeous. It was hidden in a glen so that the prying eyes of evil could not find it.

During his years of toiling, Lunstern became acquainted with many of inhabitants of the woods. In the summer he would occasionally play host to small bands of woodsmen traveling through the area. It was during one of these encounters that he met his future wife Gweyn. She was a ranger providing protection to a band of woodsmen. When she finished her escort duties, she returned to Lunstern, and at the simple marble altar he had built they exchanged wedding vows.

However, Gweyn had a secret that she did not initially share with Lunstern: she was a were-bear. When Lunstern learned this, he was shocked. If they were to live as man and wife, the chances were that he too would become infected. Yet, Lunstern reasoned, if Heironeous had brought him this far, would He not accept this as well? Several months later, Lunstern recognized Heironeous's blessing; Gweyn was with the first of their children. When Lunstern passed from Oerth, his children took his place in maintaining the chapel of Heironeous.

The were-bear paladins of the Vesve Forest are legendary creatures of good. In the past fifty years there have been only three sightings of them. All three occurred when the forces of good engaged Iuz's forces in a desperate battle. When things look bleakest, a roaring battle-cry is heard, and six to eight bear-like creatures wielding great axes charge forward. They wear chain mail shirts adorned with the fist and lightning symbol of Heironeous. Their mere presence has scattered orcish companies to the winds. Once Lunstern's children have entered battle, they slay huge swathes of creatures, forcing evil to flee in hysteria. They are breathtaking yet frightening to witness.

It is rumored that if creatures of good find the chapel, then their wounds are healed, spells are refreshed, and weapons are repaired. If there is a follower of Heironeous among them, they often receive special training. Quercus-Robur claimed that he once spied upon the chapel, but since he was prone to boasting I don't think it was true.

***

The final yarn he spun for me was about Urok-harn, the lost city of the Orcs.

Urok-harn: City of the Bloody Hands of One-Eye

Somewhere in the north-central region of Vesve lie the ruins of a long lost city of orcs. The city was founded about 600 years ago by a Jebli orc chieftain named Kursk the Bloody. He united several large sub-tribes to form a unified group known as the "Bloody Hands Nation." At their inception they numbered around 6,000 warriors.

Kursk was wiser than most orcs, so he realized that if left idle, the tribe would fall to infighting. Exploiting the knowledge and abilities of the slaves that the orcs had acquired through years of pillaging, Kursk ordered the building of a small town with a large cave complex running below the town's foundations. After a few years, the town was fortified and expanded both above and below. The town soon became a city and a haven for many unsavory groups. It was rumored that even the drow began to visit the city from the caverns below

After many years of trying to ignore the city, the grugach clans that bordered it finally began to organize in order to take action. They had hoped that the city would fall to infighting, but the orcs were well advised by their drow visitors on how to keep their affairs in order. Several pitched battles were fought between the elves and orcs in the vicinity of the city, but none came close to breaching its walls.

In desperation the grugach clans of the north sent emissaries for help to the south and west. The high elf lords of the south responded by sending five companies of light infantry and archers and a detachment of rangers to the aid of their beleaguered cousins.

In the west, a mated pair of adult copper dragons was convinced to help in exchange for a portion of the spoils. Clonocsplurcat and his mate Ferrousphant had but recently settled in the Yatils, and accordingly they hoped to increase the wealth of their lair.

With renewed resolve and troops, the grugach pressed their attacks again. After winning several pitched battles, the grugach found themselves at the gates of Urok-harn. The prize lay before them, but winning it would exact a high cost. Through their contacts in the Underoerth, the orcs had hired several mercenary companies of drow. These bands contained a host of priests, sorcerers, and wizards, which provided magical capabilities sorely lacking amongst the orcs themselves.

For a week the elves assaulted the ten high battlements of the city but with little success. Each time they made an assault, it was beaten back by horrors summoned by the drow. Finally on the eighth day the dragons spearheaded an attack, breaching a section of the battlements and sundering the main gate. The elves swarmed through both breaches in the orcs' defenses. In desperation the drow and the orcs in the temple of Gruumsh, located in the bowels of the city summoned a host of demons to attack the dragons. Two score of demons swarmed over the dragons, pulling them into the town. The ensuing melee laid waste a large section of the city, as the dragons rolled over buildings in order to shake the demons off. When the dust settled, Ferrousphant and the demons lay dead, and most of the city was destroyed. The elves swept the remaining orcs and drow from the other battlements and into the caverns beneath the city.

In his rage at losing his mate, Clonocsplurcat used his breath weapons and claws to destroy several nests of orcish/drow resistance lying beneath the city. For several days afterward, elvish forces poured troops into the underground caverns to exterminate their foes. However, several warbands were lost in the Underoerth, and it became apparent that the surface elves were out of their element. Soon they began falling back to the surface, using magic and might to seal the caverns behind them.

After putting the survivors of the battle to the sword, the elves attempted to erase all vestiges of the city. Using the magic lore of elvish druids and priests, the city's ruins were covered with soil, and flora was magically induced to grow over it. A tomb was built for Ferrousphant on top of the now buried city, to house her remains, and a portion of the treasure recovered from the city was placed with her remains as grave goods. In their haste to erase the city, large portions of the city were covered over and buried before they could be fully explored.

Lost in the city were several relics sacred to the orcs and their worship of Gruumsh, the One-Eyed. Since there were no orcish survivors, humanoid tribes in the area are unsure of the location of the city and even less clear regarding what the city contained. The drow have tried to enter the city several times through the Underoerth, but powerful wards were placed on the old entrances to keep them out.

The region stayed under the watchful eyes of the elves for several hundred years, but the growth of evil in the forest and the expansion of Iuz eventually curtailed their diligence. Now reports of undead begin to creep out of the area. The region grows less wholesome as the years go by. The spirits of the slain orcs have become restless and cry out for vengeance. It is an area of great danger but potentially great rewards.

***

These stories were the ones that he first told me. When Quercus-Robur first began to relate these stories to me, I thought that they were merely a way to keep me occupied. But as I listened and began to think about what he said, I realized that he was furthering my knowledge of the world around me. Vesve is a great forest, with many secrets within it, but only with patience may one truly understand the psyche of the forest.

Fallon

Note: Orcish Tribal Names

In Iuz the Evil, *Carl Sargent used the word Jebli to describe a large tribal grouping of orcs. See* **id.**, *page 17. Although Sargent presented interesting details regarding the different cultures of various groups of orcs, unfortunately some of the names he used had previously been given different meanings by Gary Gygax. See the* **World of Greyhawk Fantasy Setting**, *page 8. Apparently, the term Jebli originally referred to the race of goblins in the Flan-vocca. Cf. Living Greyhawk Gazetteer, pages 8-11.*

In this article, the author follows Sargent's usage. DMs may of course choose amongst the canon and are encouraged to synthesize where possible, e.g., perhaps the "Jebli" euroz are renown for their conquest of local goblins.

The Nature of Druids in the Flanaess: The Old Faith

by Paul J. Stormberg

I cannot claim this article as entirely mine. The words hereafter are certainly mine but this article owes its birth to the many discussions and presentations of the GreyTalk community. In particular, Shawn Bond's seminal post on the subject, "The History of Druids" (GreyTalk 1997), first suggested the potential of detailing a druidic hierarchy for the Flanaess. His wonderful post provided the outline for a hierarchy that I closely follow. Also presented in his article was the idea of territorial divisions, the origin of the druidical faith among the Flannae, the great NPC druid names, and the verisimilar names for each order, derived, and expanded from, those penned by Gary Gygax in the Gord the Rogue novels.

Later that year, Nils Bang Augsburg provided us with Søren Thustrup's work on the matter, translated from Danish. Specifically, Søren's idea of regional divisions inspired their way into this article. A few months later, Christian Kringstad Kielland posted a detailed description of the roles and levels of responsibility for each circle and order of druid.

Of course, the work of Gary Gygax provided the whole-cloth to begin with: the original class description of druids in D&D and AD&D, the Old Faith presented in T1 The Village of Hommlet, the druidic gods described in the World of Greyhawk fantasy setting, the Archdruidess and her defined territory in WG6 Isle of the Ape, and the vast wealth of druidic information in the Gord the Rogue novels - the last figuring prominently in the representation of the Flan creation myth and druidical orders.

This article is as canonical as possible, leaning heavily towards Gary Gygax's 1st Edition version of the World of Greyhawk Fantasy Setting and the AD&D game. As it stands, this article is as close to Gary Gygax's original vision of druids in the World of Greyhawk as is possible.

The Nature of Druids in the Flanaess

From the Greyhawk setting's earliest days, druids were identified as a fundamental political force with followers among the agricultural and rural communities. In **T1 The Village of Hommlet**, Jaroo Ashtaff (D7) was an important leader of the community as well as having high level political connections with the Viscounty of Verbobonc and the druids of the Gnarley Wood. It is also evident in that same module that fully half of the townsfolk are of the druidical faith. If Jaroo and his community represent the norm of druidical influence across the Flanaess, they represent a powerful political and religious force to be reckoned with.

This article explores the role of druids in the Flanaess, clarifying their relationship with the varied nature gods and giving a solid overview of their organisation and leaders. Also examined are the druidic religious beliefs, philosophies, political motivations, duties, and spell casting ability. Ultimately, this article will clarify the druid's purpose in Greyhawk and thereby provide DM's and players with a distinctive and fascinating organisation for their campaigns.

Creation

Delving into the creation story of the Flan is crucial to understanding the origins and philosophy of the druids. The story holds that Beory (Oerth) had two husbands - the brothers Pelor (Sol, Light/Day) and Nerull (Dark/Night). Although she desired to take Pelor as her husband, Beory could not wed him without inciting the jealousy of his brother Nerull. Thus, she married both, hoping to achieve a peaceful balance between the brothers. Her only stipulation was that she would not bear children for Nerull. The brothers agreed and thus Beory began her eternal wedding dance, dividing her time equally between Pelor and Nerull. To the Flannae this represents the eternal cycle of night and day.

After a time, Beory and Pelor begat Rao, Berei, Allitur, Zodal, Obadhai (the five* "wandering stars"), and all living plants and animals of Oerth, including the Flannae. Using trickery, Nerull sired two daughters by Beory, Luna (Mistress, The Great Moon) and Celene (Handmaiden).

* In his seminal work, *Astrology, Divinity, and Mankind*, Yestro Bilnigd hypothesizes the existence of a sixth wandering star, 'Nerull', invisible to the naked eye due to its dark hue.

The Old Faith

Druidic faith or The Old Faith is the most ancient form of worship in the Flanaess. It is the precursor to all other forms of formal religion among the Flannae. Simply put, the druidical faith is the belief that nature is an entity in and of itself. Not a god *per se*, but a creation of the gods, one that exists independently and regulates itself.

The latter self-regulating mechanism, known simply as "The Balance," is central to the philosophy of the Old Faith. This philosophy of balance permeates the religion on many levels: at the lowest level it considers the existence of individual plants and animals, at the highest level it considers the very fate of the cosmos.

The Old Faith recognises Oerth, Sol, the night, the moons, and the "wandering stars" as gods. Druids also believe that all plants and animals, including the Flannae, are children of Beory and Pelor. The ash and oak are held as sacred, and mistletoe is their greatest symbol of faith. Astronomical events, especially those tied to the seasons, indicate times of religious importance. Indeed, druidic stone circles, standing stones, and earthworks are designed to more accurately predict and to focus the effects of these occurrences.

Druidical Power (Adapted from the 1978 Player's Handbook by Gary Gygax.)

Druidical power comes from the energies and forces of nature. Druids' devotion to and study of the force of nature allows them to tap into its spell power. This is similar to the manner in which priests and clerics gain their 1st and 2nd level spells, i.e., purely as a result of their knowledge and faith. Thus, even those druids

Symbol Used	Spell Range	Spell Duration	Area of Effect
Greater Mistletoe	100%	100%	100%
Lesser Mistletoe	100%	75%*	100%
Borrowed Mistletoe	75%	50%**	100%
Holly Leaves	75%*	50%**	75%*
Oak Leaves	50%**	50%**	50%**

* *or +1 on saving throws, if any, if category is not applicable*

** *or +2 on on saving throws, if any, if category is not applicable*

choosing to serve in the clergy of a particular deity gain their spells from the force of nature and not the deity.

Central to the druid's ability to tap into the spell power of nature are various components and sacred items. The greatest of these is mistletoe, followed by holly and oak leaves. The potency of each varies accordingly and mistletoe varies further depending on the method by which it is gathered. This in turn affects the power of a druid's spells as follows:

Greater Mistletoe: This potency of mistletoe is only possible if harvested during Midsummer's Night (4th of Richfest), when both moons are full. The mistletoe must be cut with a golden or silver sickle and caught in a bowl before it falls to the ground. It is potent only for the druid who harvests it. All others who use it must treat it as *borrowed mistletoe*.

Lesser Mistletoe: This potency of mistletoe is possible for any mistletoe not harvested in the prescribed manner above, or on a night other than Midsummer's Night (4th of Richfest). It is potent only for the druid who harvests it. All others who use it must treat it as *borrowed mistletoe*.

Borrowed Mistletoe: This potency of mistletoe includes that which has been harvested in either previous manner by a druid other than the one employing it.

Holly or Oak Leaves: These least potent of druidic symbols must at least be harvested by the druid intending to employ them. Borrowed oak leaves and holly will have no effect. There is no prescribed method for harvesting these.

Note that regardless of the method of gathering, potency lasts only one year and then fresh mistletoe, holly, or oak leaves must be obtained. Also note that these items are subject to damage and loss and must be replaced either from a cache or from one of the above methods.

Alignment and Political Views

Nature has a way of maintaining itself; this is known as the natural balance or "The Balance". As mentioned, this philosophy of balance is central to the teachings of the Old Faith and maintaining this balance is the responsibility of every druid. The scope of responsibility, however, has many different levels. These levels are conceived as ever expanding concentric circles. Each circle is given it's own scope and the next circle an even greater one.

The primary circle of responsibility is, of course, *self*. The druid must act within the accords of balance, seeking only that which is part of the natural balance, taking from nature what is necessary to survive but never exploiting it or damaging it without need.

The second circle of responsibility is within a *community*. Like other creatures of nature, druidic folk see themselves as a pack, herd, flock, etc. The individual druid's primary duty within this circle is the protection and guidance of their flock. Thus, while neutral in alignment, the druid will strive to make his or her community survive and flourish. While many of the druid's actions seem to weigh heavily toward law and goodness, in truth they are no more lawful and good than a wolf defending and ensuring the survival of it's pack.

The next circle of responsibility is *local*. The druid's duty within this circle is guardianship of a small ecosystem such as a forest or marsh. The druid acts as custodian of the locality, responsible for the natural balance, serving to protect and guide those of the druidical faith, while seeking to influence those who are not. Typically only *minor* orders are responsible for a locality. Minor orders are subsets of a major order and are led by a Druid (D12). The Druids of the Gnarley Wood or the Oaken Concatenation are prime examples of minor orders responsible for particular localities.

Above the local circle of responsibility is the *territorial* circle. A territory is defined by a collection of woodlands, watersheds, and natural areas. Typically a *major* order is responsible for a territory. Major orders are directed by an Archdruid (D13).

At a higher level is the *regional* circle. This circle is made up of three territories overseen by a Great Druid (D14).

Still above the regional circle is the *planetary* circle. While the plausibility of a planetary organisational level for druids seems impossible, bear in mind the druidic power of travel and communication. If such magic is considered, this organizational level is entirely possible. It is the Grand Druid (D15) that oversees all druidical activity on Oerth.

Finally there is the *planar* circle of responsibility. Only the three orders of Hierophants (D16-23) deal with balance at this level.

Relations with Other Religions

Druids recognise many gods and may worship or even serve in the clergy of those gods, that is, if the ideals of alignment and nature worship are compatible. Indeed, many druids serve in the priesthoods of Beory and Obad-hai. There are even instances when druids of different philosophical and ethical tendencies are known to serve Fharlanghn, Ehlonna, and Xerbo. Here are examples of how druids are influenced by their patron deities:

Druids of Beory tend to look at the larger picture, concerned mainly with major disturbances of nature's cycles. Small fires and other disasters of nature are part of the balancing cycle of nature, each having effects beyond the comprehension of most beings. Such events are accepted by druids dedicated to Beory. Balance-of-nature disturbing events of otherplanar origin and magical meddling are actively countered by these druids. Because of their perspective, many druids dedicated to Beory find themselves in the upper echelons of the druidical hierarchy.

Indeed, the scope of their philosophy moves to a planar level of perception. Thus the activity of the Hierophant orders is often beyond the ken of even the most powerful of beings.

Druids of Obad-hai are more attuned to wildlands and wild animals. As with most druidical philosophy, hunting is perceived as a natural balancing force. Thus, while druids dedicated to Obad-hai protect wildlands and wild animals, they also support and guide those who hunt them. Excessive and wasteful hunting is strongly countered by these druids. Similarly, these druids protect wildlands, allowing for usage of an area's resources but strongly countering excess and abuse. Many of Obad-hai's druids are political, and, in their efforts to control access to their region's resources, seek positions of power and influence in the druidical hierarchy.

Druids of Ehlonna share their deity's fondness of forests, meadowlands, wildflowers, and sylvan areas. They likewise share Ehlonna's alliance with sylvan creatures, hatred of evil humanoids, and protective role regarding forests, flowers, and meadowlands. Although neutral in alignment, with only tendencies toward good, these druids may be multi-classed druid/rangers. Since they have good tendencies and share many of the ranger's ideals, they are allowed this special dispensation by Ehlonna.

Druids of Fharlanghn find that nature is best appreciated as a whole, not some microcosm like a single forest or grove. These druids travel across the lands of the Flanaess to gain an understanding of nature. To them their presence in one area is wasted if there is another area in need further afoot. Thus druids following the philosophies of Fharlanghn are always travelling from one area to another. It is perhaps this behaviour of travelling from place to place and giving aid unto areas in need that gives these druids an overall tendency towards good. Elder druids dedicated to Fharlanghn eventually settle in one of the druidic regions they aided in the past.

Druids of Geshtai are primarily focused on landbound bodies of waters including: oases, wells, watering holes, rivers, ponds, lakes, etc. They are staunch defenders of the purity of these waters, as well as the aquatic life dwelling therein and the folk who rely on such resources to survive. The druids differ from their priestly counterparts in that they also act as stewards for the animals, plants, and peoples of the surrounding marshes, wetlands, swamps, and shorelines.

Druids of Phyton are few in number. Typically found in good-aligned farming or rural, forested areas, these druids share their deity's appreciation of beauty and nature. Protecting woodlands is foremost in their minds but agriculture is not antithetical to them. Instead, the druid-worshippers of Phyton actively support such activity. Other druids are not fond of the chaotic good bent of this religion and find it an impure practice of the Old Faith, more so than even the worship of Ehlonna. Elves, however, are typically quite fond of such druids and their clerical brethren.

Druids of Xerbo are the rarest of sorts. Called Sea Druids by some, these druids act as wardens for the oceanic waters, coastlines, and the attendant animals and plant life. In particular these druids serve to guide those who eke out a living in these areas, i.e., fishermen, sailors, merchants, etc. Much like their priestly associates, they maintain that the struggle of the sea is part of nature's way. Disturbing this balance is sure to bring the attention of a sea druid.

Druids of non-human deities are also becoming more prevalent in the druidical hierarchy. Originally solely a human institution, the Old Faith has since grown to include many half-elves and halflings in its ranks. That being the case, druids with non-human deities as their patrons have become more commonplace.

Organisation

The druids of the Flanaess are organised into nine territorial orders, each led by an Archdruid (D13). These territorial orders are grouped into three regions, Western Flanaess, Central Flanaess, and Eastern Flanaess, each overseen by a Great Druid (D14). In turn, these three Great Druids, are under the auspices of The Grand Druid (D15).

Little is known of the Old Faith's world order beyond the Flanaess. As mentioned, however, there is a known Grand Druid (D15) who oversees all druidical activity on Oerth. This suggests the possibility of druidical faith in Western Oerik, Hepmonaland, Fireland, Telchuria, and The Unknown Continent. However, the faith is mainly centered in and around the Flanaess, as it originated with the aboriginal peoples of this area.

There are other more mysterious orders that go beyond the ones already mentioned. Known as the Hierophant orders, they are made up of powerful druids (D16-23) that have advanced beyond the rank of Great Druid. The goals and intent of these groups are more esoteric than their lower level counterparts. Indeed, the scope of their philosophy moves to a planar level of perception. Thus the activity of the Hierophant orders is often beyond the ken of even the most powerful of beings.

The leaders of these orders (D23) are mysterious beings, having unknowable duties that can only include the fate of the cosmos.

The orders, circles, and ranks of the druidic hierarchy are given below, showing level, title, and, parenthetically, total number of such druids. Instances without a total number indicate no limits to the number of such druids.

Druidic Hierarchy of the Flanaess

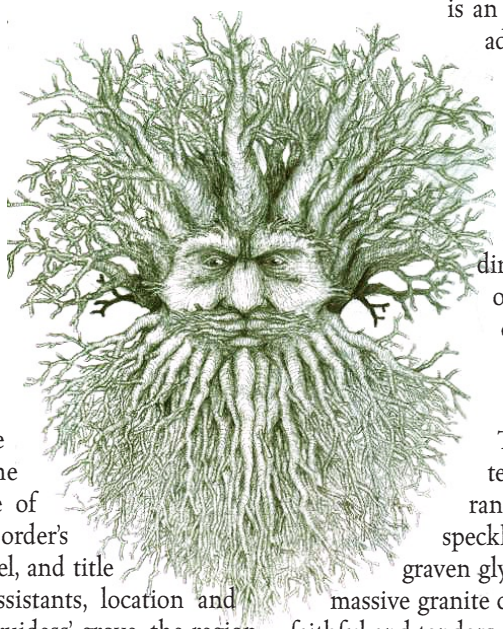
1st	Aspirant
2nd	Ovate
3rd	Initiate of the 1st Circle
4th	Initiate of the 2nd Circle
5th	Initiate of the 3rd Circle
6th	Initiate of the 4th Circle
7th	Initiate of the 5th Circle
8th	Initiate of the 6th Circle
9th	Initiate of the 7th Circle
10th	Initiate of the 8th Circle
11th	Initiate of the 9th Circle
12th	Druid
13th	Archdruid (9)
14th	Great Druid (3)

Overseer of All Druidical Activity on Oerth

15th	The Grand Druid of Oerth (1)

Hierophants

16th	Hierophant Druid
17th	Hierophant Initiate
18th	Hierophant Adept
19th	Hierophant Master
20th	Numinous Hierophant
21st	Mystic Hierophant
22nd	Arcane Hierophant
23rd	Hierophant (12)



The Nine Territorial Druidic Orders of the Flanaess

The following section describes the orders of the Old Faith in charge of each of the nine territories of the Flanaess. Each section gives the name of the order, name and description of the order's Archdruid or Archdruidess, number, level, and title of the Archdruid's or Archdruidess' assistants, location and description of the Archdruid's or Archdruidess' grove, the region of the Flanaess in which the order's territory is located (West, East, Central), and the nations, woodlands, and wildlands overseen by the order. The parenthetical note following named NPC's assumes the individual is a human male, unless otherwise stated. If the name of a deity is included that indicates the patron deity of the individual. Unnamed NPC's are only given a class and level and are not necessarily human males.

Finally, a symbol representative of the order accompanies each entry. These symbols hold no power to turn undead or to receive or cast spells. They are used for the purpose of identification and are worn prominently as a badge, jewellery, cloak pin, or brooch. The symbols are fashioned from a variety of materials such as silver, gold, brass, copper, maiere, enamel, semi-precious, and precious stone. These badges are proudly and, when need be, defiantly worn.

Order of the Amber Sphere

Archdruid: Reynard Yargrove (D13; Obad-hai)

Reynard is a wiry fellow with dark curly hair and deep brown eyes. He eschews the traditional white linen robes of his office, instead, favoring travelling and adventuring gear. He is obviously young for the position, a point to which he is sensitive.

Reynard's sister, Reynardia (female; D13; Obad-hai), former Archdruid of the Order of the Amber Sphere, is said to have been instrumental in the initial recovery of the Staff of Rao. Since the time of her absence on said quest, Reynard has served as Archdruid. Reynardia is currently in direct service of The Grand Druid, Uthos Eldereye (D15; Beory).

Assistants: 3 Initiates of the 8th Circle (D10)

Grove: Dreadwood (U4-120)

Deep within the rolling hills of the Dreadwood, the Niolar River drops into the lush sylvan valleys at a place called the Prismatic Falls. The spectacular 200' waterfall sprays its crystalline waters into an obscuring mist that fills the valley with multitudes of rainbows. Secreted within the shrouding mist and prismatic spectacle is an ancient stairway carved into the living rock adjacent to the falls. The moss speckled stairs wind their way up to the top of the falls and quickly descend behind them to give access to a hidden dell. The steep sided dell is rimmed with ancient oak, elm, ash, yew, and yarpick trees so as to conceal the whole from all but close aerial observation from directly above the place. Even then the place is oftimes concealed by *hallucinatory forest* spells, especially when the falcon guardians area able to warn their druid masters of flying intruders.

The meadow within the dell has a stand of ten foot tall monoliths arranged in a seemingly random fashion. These shadowy giants are speckled with lichen and moss but their deeply graven glyphs and sigils still show. Amongst them is a massive granite chair from which the arch-druid counsels the faithful and tenders judgements against backsliders and righteous fools.

Region: Western Region

Territory: Keoland, Hold of the Sea Princes, Yeomanry, Sterich, Geoff, and Flotsam, Jetsom, and Fairwind Isles

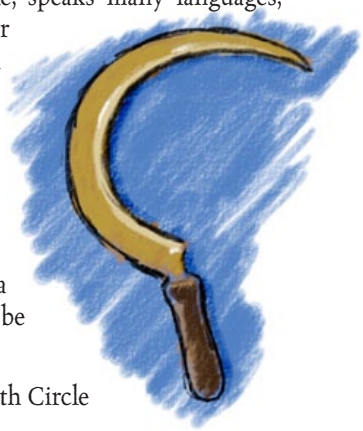
Woodlands: Dim Forest, Dreadwood, Hornwood, Oytwood, Axewood (Keoland side)

Wildlands: Barrier Peaks, Crystalmist Mountains, Good Hills, Hellfurnaces, Hool Marshes, Jotens, Little Hills, Stark Mounds

Order of the Golden Sickle

Archdruid: Brigeth Bearfriend (female; D13; Beory)

Rotund and jocular, Brigeth is no swooning damsel. She is a homely woman of 40 years with tangled red hair, dull hazel eyes, and heavy freckling. Despite this, or perhaps because of it, she leads her region with great success, having no foolish male druids doting on her beauty. She has a broad smile, speaks many languages, and is a superb diplomat. Her hand shake is as strong as a strapping man's and she is a fierce fighter, preferring a stout bronzewood shillelagh in combat. Always at her side is an old black bear female called Jilal to whom she talks and consults as if it were a human. The old bear seems to be quite opinionated.



Assistants: 3 Initiates of the 8th Circle (D10)

Grove: Bramblewood (M5-98)

The Archdruid's grove is secluded in the deep Bramblewood, amidst the ruins of an ancient Beygraf's summer palace. Only broken remnants of gilded columns of ecru stone jut from the undergrowth of jade ferns and climbing ivy. Near the center of the grove, a circle of broken columns stands upon a pavilion of ecru stone inlaid with peacock mosaics of blue and green glass. Within the circle of columns is a tiled bath built around a spring of exceptional purity. The enchanted spring glows with the aquamarine brilliance of Celene for nine days after the Handmaiden has shown full.

It is here that the archdruidess and her coterie walk and hold counsel. The magics cast by the Archduidess, especially those of scrying, are most potent when the pool holds the aquamarine brilliance of Celene within its waters.

Region: Western Region

Territory: Bissel, Ket, Tusmit, Ekbir, Zeif, Plains of the Paynims, Ull, Valley of the Mage

Woodlands: Bramblewood, Ugudru Forest

Wildlands: Dry Steppes, Lorridges, Tusman Hills, Ulsprue Mountains

Bodies of Water: Lake Udrakanakar

Order of the Holly Cruciform

Archdruid: Obanor Birchborn (D13; Obad-hai)

Known as "Birch-Skin" or the "Pale Druid" by the nomads and tribesmen of his territory, Obanor is indeed of fair skin. Standing nearly seven feet, this tall, sinewy, blonde-haired fellow makes quite an impression. Though he carries a heavy, eight foot staff of bronzewood, he is reluctant to use it. A man of peace, everyone assumes, due to his size, that he is a giant in battle. Obanor is very wise and quite charismatic. As such he is a skillful negotiator and legislator. He is sought out from all corners of his territory to judge disputes. When holding counsel, the Pale Druid is know to rap his staff upon the stone, the sound and shock of which startle even the most hard-bitten nomads to silence and obedience. There is a kindness in Obanor's deep blue eyes that quells even the most nervous supplicants. That and his approachable manner make him well loved by most practitioners of the Old Faith.

Assistants: 3 Initiates of the 8th Circle (D10)

Grove: Burneal Forest (W4-58)

The euphoric scent of pine floods the senses in this virgin-conifer woodland. At the heart of this fastness is a circular, tiered dais of massive proportions. Cut from a local, bluish-gray stone, nine stone tiers rise up some 8 feet each from the forest floor. Upon the top tier rests an ancient, smallish seat with a low back. Fashioned from a single, massive piece of translucent, yellow amber, this odd chair is the seat from which the Archdruid judges and issues edicts to the faithful. Suspended within the chair are a number of ancient large insects. Said to be an artifact of incredible age, the origin and power of the Amber Chair of the Archdruid are closely guarded by the Archdruid and his servants.

Region: Western Region

Territory: Blackmoor, Perrenland, Tiger Nomads, Wolf Nomads

Woodlands: Burneal Forest

Wildlands: Clatspur Range, Cold Marshes, Land of Black Ice, Mounds of Dawn, Sepia Uplands, Yatil Mountains, Yecha Hills

Bodies of Water: Lake Quag

Order of the Emerald Sphere

Archdruid: Lacoon, Son of Earth and Sky (D13; Beory)

Blind from birth, Lacoon has pale, marble like eyes that are chilling to behold. His white gaze pierces the souls of all who come before him to be judged. Lacoon is fair skinned and freckled with a florid face. His hair and beard are a wild bush of curly brass-colored locks, shot through with white and silver. His stormy personality is difficult to predict and the wrath of his temper is fearful. Indeed, lesser druids quaver when his thunderous voice rumbles through his grove. The Archdruid is never without a flurrying cadre of small animals — sparrows, finches, wrens, jays, squirrels, chipmunks, etc. These creatures serve as his "eyes" due to a special benison provided by Beory herself. Such extraordinary vision leaves nothing unseen by Lacoon and makes it all but impossible for him to be surprised. Nearing 50 years in age, Lacoon still maintains a powerful, stocky build.

Assistants: 3 Initiates of the 8th Circle (D10)

Grove: Welkwood Grove (J4-95)

Secreted deep within the giant iptwoods of this place is the grove of the Archdruid. The grove itself is a horseshoe-shaped stand of giant ipts that tower some one hundred feet above. Nestled within the mighty roots of the stand are a scattered collection of blue-gray stone seats, some larger than others, even giant-sized. In the back of this arboreal apse, raised upon a dais, is the massive stone seat of the Archdruid. One cannot help but feel small and unimportant in such a place

Region: Central Region

Territory: Celene, County of Ulek, Duchy of Ulek, Dyvers, Gran March, Greyhawk, Hardby, Pomarj, Principality of Ulek, Veluna, Verbobonc, Wild Coast

Woodlands: Axewood (Duchy of Ulek side), Dim Forest (East of the Realstream River), Gnarley Forest, Silverwood, Suss Forest, Welkwood, Wild Coast

Wildlands: Cairn Hills, Drachensgrab Hills, Kron Hills, Lorridges, Lortmils, Mistmarsh

Bodies of Water: Nyr Dyv

Order of the Ivy Cruciform

Archdruid: Folkin Ippward (half-elf; D13; Obad-hai)

Folkin is an exceedingly handsome half-elf with dark curly hair, violet eyes, and golden-tan skin. He came to his current position from the life of an adventurer, although he has long since lost the desire for that mean life. Instead, Folkin revels in the fruits of his office. He take great pleasure in the ceremony and respect that is afforded him as an Archdruid. Decorum and proper respect must be shown at all times in his presence. Folkin is especially fond of women, surrounding himself with a number of lovely young assistants, both human, and half-elven. A pretty face is not easily overlooked by this fellow.

Assistants: 3 Initiates of the 8th Circle (D10), all females

Grove: Vesve Forest (U4-83)

Perhaps the most cleverly concealed of all groves is that of Archdruid Folkin Ippward. Atop the largest hill in the forest is an open meadow of tremendous size. The place commands a sweeping view of the Vesve canopy to the south and east toward Whyestil Lake. The Emerald Meadow, as it is called, has a peculiar knot work design carved into it, cut right down to the white chalk of the hill itself. The stark white, maze-like pattern of Flan knot work contrasts dramatically with the emerald grass of the meadow and can be seen from miles away. The maze is the key to entering the grove of the Archdruid, for those who walk the proper pattern find themselves in a faerie demi-plane wherein the grove exists. Only, a few high level druids of the Order of the Ivy Cruciform and the Archdruid himself know the pattern to walk upon the maze. All others seeking audience within the grove are blindfolded and lead through the maze.

Region: Central Region

Territory: County of Urnst, Duchy of Urnst, Highfolk, Furyondy, Shield Lands

Woodlands: Vesve Forest

Wildlands: Abbor-Alz, Bright Desert, Howling Hills

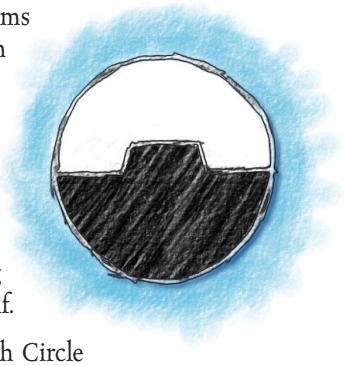
Bodies of Water: Whyestil Lake

Order of the Ebon Altar

Archdruid: Byrnei Oerthborn (D13; Beory)

The Archdruidess Byrnei Oerthborn is an austere woman with curly brown hair, and sun-browned, freckled, skin. Her lambent green eyes sear with intensity and are always searching they eyes of those she meets. The Archdruidess is not interested in the day-to-day sqaubbles of the local forest dwellers or the needs of visitors. While she questions those she meets, especially those who visit the stranger places of the Vesve, she leaves mundane work to her capable assistants.

Byrnei's true interests are far more esoteric, and mysterious. It seems she is ready to move on from her position here but still, she stays on, seeking the answer to some greater question, one she never puts into words. She is often away, delving into the mysteries of the Vesve - always seeking something... something that affects the fate of Oerth itself.



Assistants: 3 Initiates of the 8th Circle (D10)

Grove: Gamboge Forest (X2-65)

The Grove of the Archdruidess is atop a large hill that rises up above the surrounding woodland. A clump of giant linden, ipt, and ancient elms upon the crest conceals the activities of the Druids of the Ebon Altar. Deep within are massive, lichen covered monoliths graven with druidical sigils and imagery. The black stone from which they are carved is of a sort unknown to the locals. Each vaguely humanoid monolith appears as a giant in noble repose, sitting upon its heels and hanging its massive head. While scattered throughout the grove, these silent giants all face toward a massive block of ebon-hued stone at the center of the grove. The stone is an ancient altar, clutched in the gnarled roots of a giant ipt. It is here, with the ages-old, arboreal witnesses and ebon-hued watchers, that the Archdruid holds her austere counsel.

Region: Central Region

Territory: Bandit Kingdoms, Horned Society, Iuz, Rovers of the Barrens, Tenh, Theocracy of Pale

Woodlands: Celadon, Gamboge Forest, Fellreev Forest, Phostwood, Nutherwood

Wildlands: Bluff Hills, Flinty Hills, Rift Canyon, Troll Fens, Wastes

Bodies of Water: Fellreev Lake

Order of the Silvery Sickle

Archdruid: Y'lor, Born of Earth and Sun (D13; Beory)

This stocky, barrel-chested fellow is a bear of a man with thick, curly red hair. His beard is plaited into two braids and held by gold rings. Y'lor's skin is pale white save for his flush, ruddy cheeks and nose, his eyes are more purple than anything, and when his mouth splits into a wicked grin, it reveals filed, pointed teeth, a tradition

among his clan. How Y'lor came to the Old Faith is unknown but his present service therein is well known indeed.

Y'lor is a strong advocate for the emancipation of Bone March and vows to drive the humanoids forth with his own bronzewood cudgel. The Archbarony of Ratik can always count on the woodsmen and worshippers of the Old Faith loyal to Y'lor to swell it's ranks in a time of need. Further political clout is held by Y'lor and the Order of the Silvery Sickle as they closely control the cutting of wood within the boundaries of the Timberway.

Assistants: 3 Initiates of the 8th Circle (D10)

Grove: Timberway Forest (M2-42)

High on a bluff known locally as the Stormy Heights, the Order of the Silvery Sickle meets above the crashing fury of Timber Bay. Storms rage against the bluff and the lichen covered stone circle that stands upon it but to no avail. The stones have stood so for as long as people have lived amongst the Timberway. It is rumoured that the Archdruid single-handedly, whilst within the ring, sunk a fleet of rogue Schnai longships intent on raiding the Archbarony.

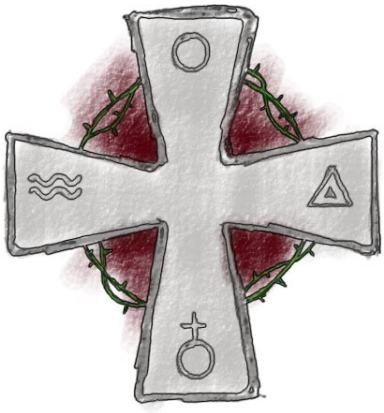
Region: Eastern Region

Territory: Stonefist, the Barbarian States, Ratik, Bone March.

Woodlands: Hraak, Loftwood, Sablewood, Spikey Forest, Timberway

Wildlands: Corusk Mountains, Griff Mountains, Rakers

Order of the Thorny Cruciform



Archdruid: Umina, Servant of the Moons (female; D13; Obad-hai)

Umina appears to be no more than a mousy mid-wife and herbalist. She is in her late 40's and has flat, gray-brown hair and brown eyes. A quiet woman, Umina, Servant of the Moons is a master herbalist, renowned for her effective tinctures, balms, and medicines. Left in a lurch with the disappearance of the Hierophant Immonara, the position of Archdruid fell to Umina. As her predecessor, Umina follows a policy of peace and quiet strength. Alas, she lacks the true charisma and power of her former mistress and tends to stay within the confines of her grove. Thus, the various factions of the Adri have become fractious and rarely work together. The two main orders of rangers take up vastly different approaches to raiders and often work against each other despite good intentions. Even the wood elves of the forest have lost their commitment to the other woodfolk and have become increasingly isolated. Other druids within the Order of the Thorny Cruciform seek a challenger to Umina from outside their precincts. Until such is found, or the Hierophant returns, it is unlikely the various factions of the forest will reunite under a common goal.

Assistants: 3 Initiates of the 8th Circle (D10)

Grove: Adri Forest (K2-66)

Those seeking the Grove of the Archdruid without a druid amongst their company are unlikely to succeed. As one approaches the outer defenses of the grove, brambles, thorns, and yarpick trees grow thicker and thicker. Stubborn folk may continue this route at a painful price, but ultimately they will find no way to breach the ring of thorns. Wiser folk will wait in petition at the edge of this place, in hopes that a patrol of druidical warders discovers them. Only then will the petitioners be allowed any ingress to the place, and that only with the strict permission of the Archdruidess herself.

Deep within the interior of the grove are tumbled monoliths and the remains of a circular stone building. The walls and columned veranda of this place are intermingled with gnarled elms, maples, and squat live oaks - the whole being overgrown with ivy and mistletoe. The interior of the place serves the Archdruid as a council chamber. Sunlight dapples down throughout the shattered dome of this ancient civic building, and a spring-fed fountain sprays crystal water into a stone basin. The Archdruid utilizes this basin as a scrying pool.

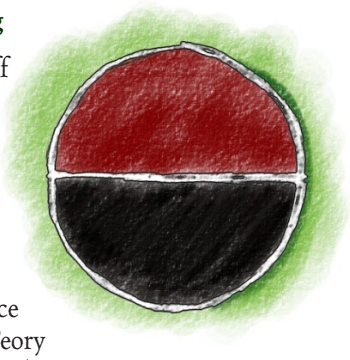
Region: Eastern Region

Territory: Almor, Great Kingdom, North Province, Nyrond, Medegia, Sea Barons, Spindrift Isles

Woodlands: Adri, Grandwood Forest

Wildlands: Gull Cliffs, Lone Heath

Order of the Ruddy Gloaming



Archdruid: Feory Yewstaff (female; D13; Obad-hai)

Referred to as The Huntress by many of her followers, it is easy to see how Feory came to her position. Born of the local woodfolk, she has been an almost mythical figure since childhood. Her mother bore Feory until late in her pregnancy when she was gored by a giant boar and killed. Cut from her mother's womb by her huntsman father, Feory lived.

An oak leaf birthmark in the nape of her neck foretold her path. Raised by her father, she quickly learned the art of the hunt and the precepts of the Old Faith and Obad-hai. At age twelve she helped her father to hunt the legendary Great Boar that slew her mother. The old boar was wily and dangerous but the two hunters had their motive. They cornered the beast, the father wounded it

but was mortally wounded in turn. The beast turned on the girl but impaled itself upon her spear, braced on the roots of an ancient oak. Feory slew the beast that had killed both of her parents and had threatened her community for years. This legend is a favourite of the woodfolk of the Rieuwood and the Hollow Highlands.

The Huntress is both beautiful and fierce, with pony tailed hair of jet and smouldering, dark brown eyes. Her flawless golden-tan skin lies like polished stone over her chiselled features. She wears hunting garments and bears a boar spear at all times, walking with it as if a staff. In ceremony and battle, she is known to wear a stiffened-leather helm adorned with antlers. Feory has trained nine huge mastiffs that obey her every command.

The Wild Hunt has been know to visit her territory annually, some believe she leads the 'Hunt herself.

Assistants: 3 Initiates of the 8th Circle (D10)

Grove: Rieuwood (Q2-92)

The Grove of the Archdruidess is found deep within the Rieuwood. Rising from the center of a large open meadow is a tightly grown ring of massive live-oaks, some sixty feet high and three-hundred feet across. Called Oakhaven, by those that know of it, the grove is a formidable fortress with impenetrable, regenerating walls of living oak trees and no noticeable means of entry. Within are the dwellings and huts of the Archdruid, her assistants, and visiting druids, bards, and the occasional ranger. Above are observation platforms, rope-catwalks, rope and pulley rigs, and dumbwaiters to bring in supplies and visitors.

Region: Eastern Region

Territory: Ahlissa, Idee, Irongate, Lordship of the Isles, Onnwal, Scarlet Brotherhood, Sunndi

Woodlands: Menowood, Rieuwood, Thelwood

Wildlands: Glorioles, Headlands, Hestmark Highlands, Hollow Highlands, Iron Hills, Spine Ridge, Vast Swamp

The Great Druids of the Flanaess

Area: Western Region

Great Druid: Oeridia Uskhome (female; D14; Obad-hai)

Assistants: 3 Initiates of the 9th Circle (D11)

Grove: Dreadwood (Z4-122)

Area: Central Region

Great Druid: Iada-hai (D14; Beory)

Assistants: 3 Initiates of the 9th Circle (D11)

Grove: Celadon (N3-83)

Area: Eastern Region

Great Druid: Eblin of the Swans (D14; Beory)

Assistants: 3 Initiates of the 9th Circle (D11)

Grove: Adri (?)

The Grand Druid of Oerth

Name: Uthos Eldereye (D15; Obad-hai)

Assistants: 9 druids and 3 archdruids (D13; one of these is Rowena Yargrove (female; D13; Obad-hai))

Grove: Fellreev Forest (R3-57)

Hierophants

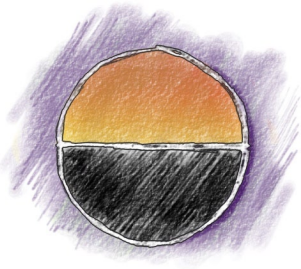
Order of the Cabal

Hierophant: 4 Hierophants of the Cabal (D23)

Assistants: Unknown (D16-22)

Grove/Plane: Unknown

Order of the Golden Dawn



Hierophant: 4 Hierophants of the Golden Dawn (D23)

Assistants: Uknown (D16-22)

Grove/Plane: Unknown

Order of the Rosy Cruciform

Hierophant: 4 Hierophants of the Rosy Cruciform (D23)

Assistants: Unknown (D16-22)

Grove/Plane: Unknown

Sunset...

The Old Faith is a rich and unique element of the Greyhawk setting. It is hoped that this article gives a sense of presence to the druidical hierarchy and philosophy, making it a living, vital part of campaigns, one of the wheels-within-wheels that are trademarks of the setting. So too, it will give players a richer backdrop for the political forces that directly interact with their characters, especially those playing druids or bards.

By Sword and Song: Notes on the Old Faith Bards of the Flanaess

by Paul J. Stormberg

The redesign of the bard in the 2nd and 3rd editions strays from the 1st edition bard and its literary and historical origins. Departing from previous versions of the bard in the D&D and AD&D game, the 2nd and 3rd edition bard severs its link to the druidical faith. This change significantly alters the persona of the bard and sacrifices much of the interesting backdrop for the class. Lost to the change are the bard's druidic spells and powers, bardic colleges, instruments of the bards, and dynamic relationships between bards and their druidic masters.

The goal of this article is to reestablish that relationship and, in true bardic fashion, to restore the lost lore of the 1st edition bard and its ancestors into the 3rd edition game. This "druidic bard" prestige class is designed with the World of Greyhawk™ campaign setting in mind but can easily be adapted to other campaign worlds.

The Bard Along the Way

The bard class was first presented for the original D&D game in *Strategic Review*, Vol. II, No. 1, 1976, by Doug Schwegman. In this seminal effort he combined the legendary abilities of Norse 'skalds', Celtic 'bards', and southern European 'minstrels' or 'troubadours' of France, Italy, and Germany. He acknowledges trying to capture the abilities and persona of all three sorts while heavily relying on the first two. This original version of the bard offers a modest link to druidic tradition, introducing the idea of druidic training and cooperation with bards, as well as indicating a shared membership in the druidic sect. Also introduced are bardic colleges and instruments of the bards.

Two years later, in the 1978 *Player's Handbook*, Gygax presents a second version of the bard, this time emphasizing the bard's literary and historic relation to the druids. Instead of a single-class version of the bard, Gygax redesigns the bard to start as a fighter until 5th-7th level, switch classes to that of a thief until 6th-8th level, and finally enter druidic and bardic tutelage until the end of their career. While awkward and contradiction to some of the rules, this bard accurately reflects the long years of training that literary and historical bards underwent, some sources indicating up to 20 years!

Gygax further expanded the idea of bardic colleges, added the spells and powers of the newly created druid class to the bard, and added material to the instruments of the bards to reflect the druidic influence.

The next version of the bard came three years later with the well researched articles: "Singing a New Tune" by Jeff Goelz and "Songs Instead of Spells" by Bill Howell in *Dragon* 56. Goelz introduced a redesign of the bard that was truer to the literary and historical Welsh bard, removing thieving abilities as an ethnocentric stereotype and adding the use of illusionist spells along with their druidic ones. Howell further added to the redesign with the suggestion that the bard, based on literary examples, should be required to sing in place of verbal components and strum or otherwise play a musical instrument to "cast" their spells.

Eight years later, in 1989, Zeb Cook and his team unveiled their version of the bard with the release of the 2nd Edition, *Players Handbook*. This version of the bard divested itself from the bard's druidic tradition, making it a subclass of the rogue and allowing the bard to cast spells of any school as a wizard. The instruments of the bards, empowering mostly druid-based spells, were dropped from the DMG and the concept of bardic colleges was abandoned.

In the following years, the *Complete Handbook of Bards* presented wonderful background material and several kits for the new bard class, even reprinting the 1st edition version of the bard in an appendix. So too, the instruments of the bards were reprinted in the *Encyclopedia of Magic*, in their 1st Edition format. Unfortunately, none of this material restored the classic druid-trained bard, bardic colleges, instruments of the bards, or the idea of druidic-song spells to the 2nd Edition.

Finally, in 2000, 3rd Edition revealed the latest iteration of the bard. This version was similar to the 2nd edition bard, save that the idea of song spells was adapted and the use of spell books was disposed. The bard's link to druids, however, continued to be ignored. The 3rd Edition bard still employed arcane spells, had been divested of the neutral alignment axis requirement, and, although "colleges" were mentioned, they were called informal "congregations" at best and remained unnamed. Not surprisingly, the instruments of the bards were again left out of the *Dungeon Masters Guide*. Thus, the task is set...

Note: Proper Usage of Race Names

One side effect of the proliferation of Greyhawk texts is the rather incautious usage of race names. The following are the guidelines I use when employing race names (attempting to be as true to Gygax's intended usage as possible):

Suloise *is used as a proper noun, singular or plural, e.g., Lendor is a deity of the Suloise.* **Suel** *on the other hand, is used as an adjective/modifying noun, e.g., Lendor is a Suel deity.* **Suelite** *and* **Suelites** *are sometimes used as singular and plural proper nouns.* **Suloise** *is also used to refer to the language of the Suloise.*

Bakluni *is used as a proper noun, singular or plural, e.g., Istus is a deity of the Bakluni.* **Baklunish** *on the other hand, is used as an adjective/modifying noun, e.g., Istus is a Baklunish deity.* **Baklunish**, *or more properly Ancient Baklunish, is also used to refer to the language of the early Bakluni.*

Flannae *is used as a proper noun, singular or plural, e.g., Beory is a deity of the Flannae.* **Flan** *on the other hand, is used as an adjective/modifying noun, e.g., Beory is a Flan deity.* **Flannish** *is sometimes used as a weak adjective/modifying noun.* **Flan** *is also used to refer to the language of the Flannae.*

Oerid *is used as a noun, singular or plural, e.g., Velnius is a deity of the Oerid.* **Oeridian** *on the other hand, is used as an adjective/modifying noun, e.g., Velnius is an Oeridian deity.* **Oerids** *and* **Oeridians** *are sometimes used as strong plural proper nouns.* **Oeridian**, *or more properly Old Oeridian, is also used to refer to the language of the Oerid.*

Restoration of the Druidic Bard

Possibly the most redesigned class in D&D and AD&D, several authors have tried their hand at making a better bard, each trying out a new combination of magic-use, singing, charm, lore, fighting ability, and thieving ability, but most staying with the same theme of the 'amalgam bard'. Essentially these writers attempt to combine the various legendary abilities and personae of bards, skalds, muses, minstrels, troubadours, jongleurs, jesters, etc. into a single class. Perhaps it is this tendency to amalgamate the bard that elicits the repeated attempts to redesign the class, always into something different. This article will take another tack by stepping back to the original AD&D "druidic bard" and its predecessors.

While a simple alteration of the 3rd Edition bard class to that of a variant class would likely be the easiest fix, it does not do justice to the 1st Edition concept of a multi-class apprenticeship over several years before even being allowed into the bardic profession. So too, the strength of having multiple classes, both fighter and rogue, prior to even becoming a bard bestows access to a diversity of skills, including focus on the core rogue skills, and added combat ability and toughness. Thus the druidic bard will be presented here as a prestige class with the entry requirements of being a fighter and rogue foremost. Such a structure is necessary to bring out the true potency, diversity, and toughness of the original druidic bard.

It is hoped that the druidic bard holds something familiar and something altogether new for players of all editions alike. So too, it is hoped that the bard in future editions of the D&D game is restored to its original D&D, AD&D, historic, and literary druidic origins.

Old Faith Bard (By Sword and Song)

Old Faith Bards originated with the Flannae, arising as a supplementary organization of the Old Faith, i.e. druidical faith. Initially, they served the druids as warriors and spies, agents in carrying out or supervising the will of the Old Faith. The most talented of these individuals, possessing the skills of both warrior and spy, were intermittently tutored in the druidical ways, learning woodlore, spell casting, and even shapechanging. These elite agents became known as bards.

In their role as agents of the druidic circles, bards observed and gathered tremendous amounts of information about significant events of the day. In their efforts to record and preserve this information, bards devised a system of poems and songs know as iadas. With these iadas, the bards would report back to their druidic masters with remarkable detail and accuracy, the audience oft rapt with the retelling. Among the cadre of bards an elitist competitiveness arose as to who was the most skilled. Ultimately, this led to a strict hierarchy of skill levels and unwillingness to associate with bards of lesser repute (possibly for fear of theft of techniques or material).

As the premier liaisons of the Old Faith, bards became significant figures in Flan society, their skill of word and song influencing even those among the most powerful echelons of society. As such, they served as diplomats without peer, able to diffuse the most volatile of situations by word or song. Failing this, they also served as inspirational leaders in battle by sword and song, stirring the meekest peasant to arms at moment's notice.

The druidic tutelage of bards was never complete, intermittent at best, but enough to serve them in their duties. In addition to basic woodlore, bards were taught to tap into the force of nature as druids do to cast spells. However, not having the intensive regimen of a true druid, bards needed a method of remembering the various ceremonies and litanies of druidic spell casting. To this end, bards integrated their system of iadas with druidic spell casting. The result was iada-kai or "song-spells" - essentially druidic spells that replace verbal and somatic components with singing accompanied by a stringed instrument.

As such, they served as diplomats without peer, able to diffuse the most volatile of situations by word or song.

At some point, the druidic hierarchy began to see a need for formalized training institutions for bards. No longer could such a useful organization be so random or happenstance. So too the Grand Druid saw his organization spreading across the Flanaess and thus sought a better means of control. Thus arose the Bardic Colleges.

Currently, bards have established nine colleges across the Flanaess, each catering to a certain skill level. The colleges are run by druidical deans and bardic instructors. Between periods of training at the colleges, bards are free to engage in their own pursuits, honing their newly taught skills and seeking out new songs. More often than not, however, they are put into service by the druidical hierarchy.

Bards are selected for their assignments based on their skill level and their alignment. If evil weighs heavily in an area, local druids will call upon a neutral good bard as their agent to counteract the rising evil. Likewise, if druids find elements of good aligned against their goals they would employ a neutral evil bard. If no bard of the appropriate alignment is available, a neutral bard, druid, or other party may be sent.

It should be noted that the Old Faith is a powerful organization that has deep roots in the Flanaess. As such, druids, their bardic agents, and druidical followers represent a powerful, underlying political force in many countries. Of course, druids themselves will not oft be seen in the political precincts of urban halls and royal courts. Instead, it is their bardic agents that act as liaisons to the urban political structure.

Old Weapons of AD&D

Weapon	Cost	Damage	Critical	Range Increment	Weight	Type**
Sword, Broad	10 gp	2d4	19-20/x2	—	3 lb.	Slashing

Level Title	College	Base Attack	Fort	Ref	Will	Special	0	1	2	3	4	5
Probationer	(Probationer)	+0	+0	+2	+2	Bardic music and knowledge; 1 Bonus Language*	-	-	-	-	-	-
Rhymer	Fochlucan	+1	+0	+3	+3		2	-	-	-	-	-
Lyrist	Fochlucan	+2	+1	+3	+3		3	0	-	-	-	-
Sonneteer	Fochlucan	+3	+1	+4	+4	Nature sense; 1 Bonus Language	3	1	-	-	-	-
Racaraide	MacFuirmidh	+4	+1	+4	+4		3	2	0	-	-	-
Troubador	MacFuirmidh	+5	+2	+5	+5	1 Bonus Language	3	3	1	-	-	-
Muse	MacFuirmidh	+6/+1	+2	+5	+5	Resist nature's lure; 1 Bonus Language	3	3	2	-	-	-
Lorist, 1st Degree	Doss	+6/+1	+2	+6	+6		3	3	2	0	-	-
Lorist, 2nd Degree	Doss	+7/+2	+3	+6	+6	1 Bonus Language	3	3	3	1	-	-
Lore Master	Doss	+8/+3	+3	+7	+7	Wildshape (1/day); 1 Bonus Language	3	3	3	2	-	-
Bard	Canaith	+9/+4	+3	+7	+7		3	3	3	2	0	-
Master Bard, Canaith	Canaith	+9/+4	+4	+8	+8	1 Bonus Language	3	3	3	3	1	-
M. Bard, Canaith Alumnae	Canaith	+10/+5	+4	+8	+8	Wildshape (2/day); 1 Bonus Language	3	3	3	3	2	-
M. Bard, Cli Laude	Cli	+11/+6	+4	+9	+9		3	3	3	3	2	0
M. Bard, Cli Magna Laude	Cli	+12/+7/+1	+5	+9	+9	1 Bonus Language	4	3	3	3	3	1
M. Bard, Cli Alumnae	Cli	+12/+7/+2	+5	+10	+10	Wildshape (3/day); 1 Bonus Language	4	4	3	3	3	2
M. Bard, Anstruth Laude	Anstruth	+13/+8/+2	+5	+10	+10		4	4	4	3	3	2
M. Bard, Anstruth Magna Laude	Anstruth	+14/+9/+3	+6	+11	+11	1 Bonus Language	4	4	4	4	3	3
M. Bard, Anstruth Alumnae	Anstruth	+15/+10/+4	+6	+11	+11	Venom immunity; 1 Bonus Language	4	4	4	4	4	3
M. Bard, Ollahm Laude	Ollamh	+15/+10/+5	+6	+12	+12	1 Bonus Language	4	4	4	4	4	4
M. Bard, Ollahm Magna Laude	Ollamh	+16/+11/+5	+7	+12	+12	1 Bonus Language	5	4	4	4	4	4
M. Bard, Ollahm Alumnae	Ollamh	+17/+12/+6	+7	+13	+13	A thousand faces; 1 Bonus Language	5	5	4	4	4	4
M. Bard, Magna Alumnae	Magna Alumnae	+18/+13/+7	+7	+13	+13	Timeless body; 1 Bonus Language	5	5	5	4	4	4

Bonus language for a Probationer is Druidic Cant.

Hit Die: d6

Requirements

To qualify to become an Old Faith Bard, a character must fulfill all of the following criteria:

Alignment: Must have some element of neutrality (LN, CN, N, NG, NE)

Base Attack Bonus: +8/+3

Classes: Must be a Fighter (3rd to 7th level) and a Rogue (3rd to 7th level) of no greater than 10th level total.

Decipher Script: 6 ranks

Diplomacy: 6 ranks

Hide: 6 ranks

Knowledge (any): 6 ranks

Listen: 6 ranks

Move Silent: 6 ranks

Open Lock: 6 ranks

Perform: 3-12 ranks (epics, stringed instruments, melody)

Races: Human or half-elven

Spell Ability: Must not possess any previous spell casting ability

Class Skills

As bard. Typical musical instruments played by Old Faith bards include bandore, cittern, drums, flute, harp, kanteel, lute, lyre, mandolin, pennywhistle, recorder, and shalm.

Class Features

As bard with the following exceptions:

Weapon and Armor Proficiency: A bard is proficient in the weapons allowed by his previous classes (Simple and Martial Weapons). However, traditional weapons for bards include club, dagger, dart, javelin, knife, spear, staff, and sword (bastard, broad, falchion, long, scimitar, short). Bards, as a result of their previous training as a fighter, are proficient in wearing any sort of armor but typically wear leather or padded armor. Other armors traditionally worn by bards include studded leather, ring mail, magical chain mail, and, rarely, elfin chain mail. However, when wearing these other armors, bards suffer standard penalties to skill checks (q.v.). They may use only wooden shields.

Spells: As mentioned above, druidic bards are taught to tap into the power of nature as druids do. Thus an Old Faith Bard casts divine spells according to Table 1: The Old Faith Bard. An Old Faith Bard may prepare and cast any spell on the druid spell list (page 166 of the Player's Handbook) provided he can cast spells of that level. When casting these druidic "songspells" or iada-kai, the bard substitutes the somatic component with the playing of a stringed instrument and the verbal component with singing. The material components remain the same, requiring the same material components and suffering the same restriction with regard to mistletoe and other lesser druidic symbols.

Bardic Music: As arcane bard.

Bardic Knowledge: As arcane bard.

Bonus Languages: The druidic bard relies on iadas as a powerful mnemonic device for remembering all sorts of lore, poems, songs, stories, and even languages. Such is their mnemonic ability that they can learn an extraordinary number of languages. The druidic bard learns these additional bonus languages as he progress through the college system (See Table 1: The Old Faith Bard, Bonus Languages). These languages are in addition to characters' one or two starting languages (based on race) and the standard bonus languages dictated by their intelligence score. Thus a half-elven bard with an 18 intelligence may learn up to 22 languages (2 starting languages of Common and Elven + 4 bonus languages due to Intelligence + up to 16 additional bonus languages learned as a bard). As a Probationer (1st level bard), the druidic bard is always taught the Druidic Cant as his first bonus language without having to spend any skill slots to gain it. This language is the foundation of all further study among the druids. Further languages learned as the bard progresses through the colleges are also free of skill point cost.

Level Advancement

Those wishing to enter the bardic profession must seek out a local druidic sponsor. Acceptable candidates are sent to the head of bardic instruction at Fochlucan college. Candidates passing the initial interview receive two months of tutelage in the rudimentary skills of the bard. This training is typically assigned to a graduate of Fochlucan (Brd4). There is no fee at this time. Upon completion the student bard becomes a Probationer (1st level).

The Probationer must then practice what he has learned until gaining sufficient experience to enroll in Fochlucan. Thereafter, each time a bard is ready to be tested and schooled, he or she must travel to the appropriate college and enroll for a session of 1-4 weeks. After completing the session the bard is on "break." It is during this time that bards are either called into service by the druidical hierarchy or allowed to pursue their own interests, honing their newly taught skills.

Once enrolled in any college, the bard must begin paying tuition in the sum of 500 gp/level upon completion of training. Oftentimes this tuition is waived if the bard has provided valuable service to the druidical hierarchy during the previous break.

Finally, when the appropriate bardic college is far away or the matter of training is otherwise a great inconvenience, a local bard and druid (both of higher level than the one the character will attain) may be employed as private tutors at double the regular tuition costs (the instructors being paid individually). Eventually the bard must bring written proof of his private training to the appropriate college or be tested, lest he be prohibited from further advancement in the college system.

Bardic Colleges in the Flanaess

There are eight bardic colleges within the Flanaess: Fochlucan, MacFuirmidh, Doss, Canaith, Cli, Anstruth, Ollamh, and Magna Alumnae.

College level affects one's social status within the bardic community. Only a Magna Alumnae will freely associate with bards of a lesser college. Other bards will not associate with bards of a lesser college, unless serving as an instructor. This hierarchy is further accentuated by the segregating nature of the architecture within the colleges. Often this consists of concentric arrangements, successive levels, or inner rooms.

The Grand Druid appoints nine druids (Drd11-15) as deans to the various bardic colleges. Their role is to act as both headmaster and instructor. In addition to the druidical dean, a bard (Brd4-13) is chosen to oversee and conduct bardic instruction. Typically, a small body of soldiery and watchmen guard the college and a fair number of supporting hirelings, such as gardeners, hunters, cooks, potboys, maids, servants, etc., staff the place. Tuition, fees, druidical subsidization, and donations are used to keep the institutions in operation.

The colleges are presented below, in ascending order, with the bard-level trained for in parentheses. Location and Description give a hex coordinate and a description of the college, respectively. The dean is described by name, level, druidic order, and patron deity, if any. Bardic Instruction describes the primary bardic teacher, listing name, level, and deity worshipped, if any.

Fochlucan (Level 2-4)

Location: Gnarley Wood (H4-90)

Description: Fochlucan is an ancient, squat, moss covered fortress tucked just inside the northern verge of the Gnarley Woods and directly south of Dyvers. There are three squarish walls, each successively smaller from the outer wall to the inner ward. Nestled within each are small stone cottages and lecture halls. Each bailey within is host to bards of different degrees - students in the outer bailey, graduates and visiting, low-level bards, in the middle bailey, and the druidic dean, bardic instructor, and visiting, upper-level bards in the central bailey. The very center of the place is a large open-air atrium. This tree-filled quadrangle is the site of lectures, weapons training, concerts, and leisure activities.

Dean: Arcon Oakborn, Initiate of the 9th Circle (Drd11), Order of the Emerald Sphere (Obad-hai)

Arcon is a craggy old fellow with boundless energy. He has very bushy eyebrows that arch over his kind brown eyes. He has had this assignment for many years and has no desire to leave this place. He takes great care in maintaining the gardens and groves and is oft times mistaken for the groundskeeper by incoming Probationers. Arcon delights in this sort of thing and will maintain the young student's misconception until the hapless Probationer makes the shocking revelation.

Bardic Instruction: Emeryl of Junre (Ftr6/Rog4/Brd4-14th level)

Emryl is a plain woman with graying, dark hair and a soft motherly voice. She lives here with her family and has found it is the only way to maintain her bardic pursuits while staying near her family. Emryl spends most of her free time with her family.

MacFuirmidh (Level 5-7)

Location: Blackmoor (O4-55)

Description: MacFuirmidh College is a sprawling keep of black basalt that conforms to the rolling glacial prairie of Blackmoor. Jagged coulees fork around the place, forming an ephemeral moat

of sorts. Within the walls of the keep are three separate compounds - one for students, a second for graduates and low-level, visiting bards, and a third for the dean, bardic instructor, and visiting upper-level bards. Within each compound are warm lodges and halls built with massive timbers from the Burneal Forest.

Dean: Elrood Ippstaff, Initiate of the 9th Circle (Drd11), Order of the Order of the Holly Cruciform (Beory)

Elrood is a slender, stick of a man with greased black hair pulled back into a long ponytail. He is fastidious and is constantly picking at his clothing. He tends to walk as he talks and gesticulates vigorously. He has only been the dean here for a few years. Elrood despises Bron, the young bardic instructor.

Bardic Instruction: Bron Forick (Ftr6/Rog2/Brd7 - 15th level)

Bron is a handsome, dark-eyed Oeridian man with olive skin and a brilliant smile. In his early thirties, he is quite the ladies man and is all too often getting himself into trouble with young female students. He dislikes Elrood intensely.

Doss (Level 8-10)

Location: Gran Duchy of Geoff, SW of Gorna (S5-122)

Description: This austere place is carved into the face of a steep mountainside that overlooks the wooded valleys below. The college is accessible by a narrow switchback that zigzags up the mountain's face.

Once inside, the place proves to be acoustically unique, with each room providing a different effect. The living quarters are dry and well warmed by braziers and large fireplaces. Lavish Baklunish rugs and tapestries festoon the walls and floors, creating a very cozy atmosphere.

There are three levels to the place, with each allowing access only to those of the appropriate degree or position. Students of Doss take up the lowermost level, graduates and visiting low-level bards, use the middle floors, and the druidical dean, bardic instructor, and visiting high level bards are in the uppermost level.

Dean: Daroo Uskman, Initiate of the 9th Circle (Drd11), Order of the Thorny Cruciform (Beory)

Daroo is a heavy set bear of a man with a bristling, full beard. He sweats profusely on warm days but carries on his duties without noticing. He is jovial in all matters, often recounting joyful epicurean experiences. He has been at the college for a number of years and does not wish to leave as he finds the cook here beyond reproach.

Bardic Instruction: Jalmert (Ftr5/Rog3/Brd10 - 18th level)

Jalmert is a short, sinewy fellow with pepper grey hair. His eyes are a vacant-looking grey that seem to look right through a person. He is an excellent swordsman and loves to engage in sword practice. In his off hours he goes on climbing excursions.

Canaith (Level 11-13)

Location: Western edge of the Adri Forest (M2-69)

Description: This hidden place is built into a wooded hill just inside the western verge of the Adri Forest. There are a number of druidic standing stones and stone rings in the vicinity. A large stone amphitheater is also located near the place.

Underground, there is a massive complex of three consecutive areas. The first admits students. The second admits graduates and visiting, lower-level bards. The third admits only the druidic dean, bardic instructor, and visiting upper-level bards. These areas are outfitted with a number of lecture halls, theaters, and living quarters. Many of the rooms have fireplaces and vents to the surface. Wood paneling, *continual light* spells, and fine furniture finish out the place to make it all the more comfortable.

Dean: Elyyn Elmish, Initiate of the 9th Circle (Drd11), Order of the Thorny Cruciform (Obad-hai)

Elyyn is a mature woman of Flannae-Bakluni descent with exquisite golden-copper colored skin and pale amber eyes. She wears white flowers woven into her long black tresses. She is beautiful but stern, and will not take lightly to daydreaming students with crushes. She does not want to hold this position for very long but while she does she will serve with distinction. Her ultimate goal is to serve one of the Great Druids as an archdruidess.

Bardic Instruction: Allannei (Ftr3/Rog5/Brd13 - 21st level)

Only 30 years old, Allanaei is the youngest instructor to be appointed to Canaith. She is of noble Flan descent, hailing from the Duchy of Tenh. Allannei is pretty and dresses simply. Her coal black hair is cropped short. She is very quick with jokes and often quite the prankster. The corners of her dark, lovely eyes are always crinkled with laughter. She has promised herself to a young man in Nevond Nevnend. She often wanders among the druidic standing stones playing lonely tunes on her wooden flute.

Cli (Level 14-16)

Location: Nestled in among the Hollow Highlands east of Naerie (T2-99)

Description: The chalk-white walls of Cli college are found atop the largest of the rolling green hills of the Hollow Highlands. The college is a tall stone tower-keep surrounded by two concentric outer bailey walls. Each bailey successively contains the housing and lecture halls for the appropriate degree and position, i.e., students in the lower bailey and graduates and visiting lower-level bards in the upper bailey. Only those in the uppermost bailey may freely enter the tower-keep. Therein dwell the druidic dean and visiting upper level bards.

The surrounding, mist-shrouded Highlands are renowned for their acoustic properties and lingering, sad echoes.

Dean: Byron the Elder, Initiate of the 9th Circle (Drd11), Order of the Ruddy Gloaming (Obad-hai)

Byron is in his late-eighties but still serves as an exceptional dean and instructor. He is incredibly wise, and has a vast storehouse of experience with which to teach. He has clouded hazel eyes and scraggly white hair. It is quite difficult for any student to argue with him; indeed even his druidic superiors find it impossible to

win an argument with him. As cantankerous as he is, Byron is well loved by all who attend Cli.

Bardic Instruction: By forum. There is a 25% chance that a visiting bard of 16th+ level will be present. Enrollment will be from 0-3 other bards of 13th to 15th level.

Anstruth (Level 17-19)

Location: Northwestern verge of the Celadon Forest (N3-80)

Description: To many, Anstruth is a sylvan wonderland. This strange place is very open with no obvious structures. Hidden amongst the trees are two concentric berms. As tall as a man, the berms encompass a huge area of forest, the outermost having a diameter of 400 yards. Within each ring are a number of druidic standing stones, pools, and gurgling springs of deep blue water. Growing within the area are oaks, ash, and lindens of great age. Mistletoe can be found growing on nearly every one of the trees.

Within each of the berms are the meeting places of the bards. Those of student status are limited to the outer ring and those of graduate or higher level, the second ring. Living within the innermost ring, at the center of the place, are the druidic dean and any visiting high-level bards.

Dwellings at Anstruth consist of circular arrangements of tightly growing trees. The places are rustic but architecturally fascinating, some having second and third floor platforms and watertight roofs.

Dean: Kelwa Oakley, Initiate of the 9th Circle (Drd11), Order of the Ebon Altar (Beory)

Kelwa is ancient but looks as if she is only in her 60s. She is very plain with tired, pale blue eyes, and graying yellow hair. Her cheeks are rosy and her eyes have deep crow's feet at the corners. She is a stern instructor and expects much out of her pupils. She has been known to demonstrate hatred toward recalcitrant students. Those who excel as students will find she has a remarkably kind side for those she chooses to share it with.

Bardic Instruction: By forum. There is a 15% chance that a visiting bard of 19th+ level will be present. Enrollment will be from 0-3 other bards of 16th to 18th level.

Ollamh (Level 20-22)

Location: Where the Griff and Corusk Mountains meet, just off the Kelten-Bluefang Pass (M2-34)

Description: Ollamh is situated at the far end of a mountain valley, across a mirror-surfaced tarn. Hidden amongst a number of tall tamaracks along the shoreline, the college is a great, circular, hall. The walls of the place are made from enormous upright logs and the roof is a steep conical shape, with numerous smoking chimneys. The interior, like other colleges, has a concentric design, with each ring giving access to a higher degree as one moves inward. The innermost chambers are the dwelling place of the druidic dean and visiting high level bards.

Dean: Miloh Ashcroft, Archdruid (Drd13), Order of the Silvery Sickle (Beory)

Miloh is of Flan-Suel descent born in the Theocracy of the Pale. His youthful appearance, handsome tan skin, and curly blonde hair belie his wisdom and maturity. As a boy, Miloh's family was persecuted for their adherence to the Old Faith and eventually driven from the Pale. He bears great enmity for his former homeland.

Miloh is quiet and reserved - often teaching with parables, riddles, and other subtle means. Indeed, he believes that students are their own best teacher. He often waxes philosophical, leaving his students to catch up with him or miss out completely.

Bardic Instruction: By forum. There is a 10% chance that a visiting bard of 22nd+ level will be present. Enrollment will be from 0-2 other bards of 19th to 21st level.

Magna Alumnae (Level 23)

Location: A large park-reserve in the oldest part of Nevond Nevnend (E3-50)

Description: This startlingly beautiful building is made entirely of elaborately carved, white marble. The whole of the place is carved to look like it has been overgrown by plants, especially mistletoe and ivy. The columns of the place are carven in the shapes of great oaks that rise up and support the massive roof. Much of the building is gold filigreed or embellished with gold-leafed bronze.

The reserve surrounding the college is full of ancient ash, yew, oak, and ipp trees. Among these are numerous standing stones and the tombs of long-dead Magna Alumni.

Dean: Yol-hai, Former Grand Druid (Drd15), Order of the Emerald Sphere (Obad-hai)

Yol-hai is of pure Flan blood, originally of the Grey Lynx tribe. While venerable in appearance, he is of unknown age. Doubtlessly old as Iuz himself, Yol-hai's skin is an ancient dark bronze, with craggy wrinkles. Although clouded, his old eyes see more than the brightest eyes of youth.

A decade has passed since Yol-hai stepped down from his position as The Grand Druid of Oerth. Since that time he has spent his days wandering and meditating within the Magna Alumnae grounds. Recently he has spent a good deal of his time travelling to the Concordant Opposition to commune with the Hierophants of the Cabal.

Yol-hai is a favored druid of Obad-hai and has gained the special attention of the Shalm. Woe to any who despoil the domain of Yol-hai.

It is not uncommon for Yol-hai to suddenly break out into conversation with an unseen person. These bouts are generally cantankerous and playfully argumentative, as if he is speaking to an old friend. In fact, it is not a senile hallucination he is talking to, but Obad-hai himself!

Bardic Instruction: By forum or self-study. There is a 5% chance that a visiting bard of 23rd level will be present. Enrollment will be from 0-1 other bards of 22nd level.

Music Colleges and Universities of the Flanaess

Music colleges should not be mistaken for bardic colleges. The two institutions are quite distinct, and only druidic bards are ever allowed enrollment in bardic colleges. All other students of music must turn to musical colleges for their training. Several of these well know music colleges may be found in the larger cities throughout the Flanaess.

Druidic bards are formally taught at the various bardic colleges, while arcane bards learn their music either by happenstance, informal sharing and trading, or through minstrel guilds, academies, and music colleges. The two groups have a great rivalry. As a point of mockery the arcane bards have taken to calling their informal gatherings "colleges". Certainly no druidic bard would ever associate with, let alone work with, an arcane bard or vice versa.

Instruments of the Bards

Druidic bards may also employ a special set of magical instruments known as the Instruments of the Bards. There are ten of these legendary instruments, each useable by members of the college they are named for, or those of a higher college. Bards of a lesser college or even non-bards may attempt to use any of the instruments, but only the Probationer's Pennywhistle and the Fochlucan Bandore will yield any effects. Such attempts are hazardous at best, for use of an instrument in excess of one's college or by a non-bard may inflict damage on the hapless musician. The ten known instruments of the bards are as follows (adapted from the 1979 Dungeon Masters Guide and its ancestors):

Probationer's Pennywhistle: When played by a 1st level bard (Probationer) or a non-bard, this flute-like instrument has a 50% chance per round of playing to cast an *animal friendship* (Drd1) spell once per day, if desired. Once cast, however, there is a 10% chance that the animal will instead become agitated and attack the musician. If the player is a bard of 2nd level or higher, the spell is cast 100% of the time. The chance of reverse effect is reduced by 1% per level above 1st, i.e., 9% at 2nd, 8% at 3rd, etc. When properly played by a bard, the pennywhistle grants a +2 bonus to the bard's Perform skill checks and allows the bard to cast the following spellsongs:

1. cast a *guidance* (Drd 0th) spell once per day; and
2. cast a *resistance* (Drd 0th) spell once per day; and
3. cast a *virtue* (Drd 0th) spell once per day.

Caster level: 1st; Prerequisites: Craft Wondrous Item, animal friendship, guidance, resistance, virtue; Market Price 520 gp.

Fochlucan Bandore: When played by a 1st or 2nd level bard or a non-bard, this three-stringed instrument has a 50% chance per round of playing to cast a *faerie fire* (Drd1) spell once per day, if desired. Once cast, however, there is a 10% chance that the musician, and not the intended target, will be limned by the glow once the spell is cast. If the musician is a bard of 3rd level or higher, the spell is cast 100% of the time. The chance of reverse effect is reduced by 1% per level above 1st, i.e., 9% at 2nd, 8% at 3rd, etc. When properly played by a bard, the bandore grants a +2 bonus to the bard's Perform skill checks and allows the bard to cast the following spellsongs:

1.cast an *entangle* (Drd1) spell once per day; and
2. cast a *calm animals* (Drd1) spell once per day; and enables bard to *speak with animals* (Drd2) once per day.

If a 1st level bard attempts any of the above effects, there is a 30% chance that they will work and a 70% that the bard will sustain 2-8 hit points of damage.

Caster level: 7th; Prerequisites: Craft Wondrous Item, *faerie fire, entangle, calm animals, speak with animals, confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price 18,970 gp.

NOTE: *The powers of the instruments listed below may not be activated by lower level bards or non-bards, even if they are unharmed in the attempt, i.e., they take no damage.*

MacFuirmidh Cittern: If played by a non-bard or bard of less than 5th level, this lute-like instrument is 50% likely to inflict 3-12 hit points of damage to the musician. A bard of 5th level or higher using the cittern grants a +3 bonus to the bard's Perform skill checks and can cast the following spellsongs:

1. cast an *obscuring mist* (Drd1) spell once per day; and
2. cast a *cure light wounds* (Drd1) spell once per day; and
3. cast an *animal trance* (Drd2) spell once per day.

Caster level: 7th; Prerequisites: Craft Wondrous Item, *obscuring mist, cure light wounds, animal trance, confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price 18,142 gp.

Doss Lute: If played by a non-bard or bard of less than 8th level, this instrument is 60% likely to inflict 4-16 hit points of damage to the musician. A bard of 8th level or higher using the lute grants a +4 bonus to the bard's Perform skill checks and can cast the following spellsongs:

1. cast a *hold animal* (Drd2) spell once per day; and
2. cast a *neutralize poison* (Drd3) spell once per day; and
3. cast a *protection from elements (fire)* (Drd3) spell in a 10' radius once per day.

Caster level: 7th; Prerequisites: Craft Wondrous Item, *hold animal, neutralize poison, protection from elements (fire), confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price: 21,518 gp.

Canaith Mandolin: If played by a non-bard or bard of less than 11th level, this instrument is 70% likely to inflict 5-20 hit points of damage to the musician. A bard of 11th level or higher using the

mandolin grants a +5 bonus to the bard's Perform skill checks and can cast the following spellsongs:

1. cast a *protection from elements* (*lightning*) (Drd3) spell in a 10' radius once per day; and
2. cast a *cure serious wounds* (Drd4) spell once per day; and
3. cast a *dispel magic* (Drd4) spell once per day.

Caster level: 7th; Prerequisites: Craft Wondrous Item, *protection from elements* (*lightning*), *cure serious wounds, dispel magic, confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price: 24,480 gp.

Cli Lyre: If played by a non-bard or bard of less than 14th level, this instrument is 80% likely to inflict 6-24 hit points of damage to the musician. A bard of 14th level or higher using the lyre grants a +6 bonus to the bard's Perform skill checks and can cast the following spellsongs:

1. cast a *control winds* (Drd5) spell once per day; and
2. cast a *transmute rock to mud* (Drd5) spell once per day; and
3. cast a *wall of fire* (Drd5) spell once per day.

Caster level: 9th; Prerequisites: Craft Wondrous Item, *control winds, transmute rock to mud, wall of fire, confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price 37,406 gp.

Anstruth Harp: If played by a non-bard or bard of less than 17th level, this instrument is 90% likely to inflict 8-32 hit points of damage to the musician. A bard of 17th level or higher using the harp grants a +7 bonus to the bard's Perform skill checks and can cast the following spellsongs:

1. cast a *cure critical wounds* (Drd5) spell once per day; and
2. cast a *wall of thorns* (Drd5) spell once per day; and
3. cast a *greater dispelling* (Drd6) spell once per day.

Caster level: 11th; Prerequisites: Craft Wondrous Item, *cure critical wounds, wall of thorns, greater dispelling, confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price 48,358 gp.

Ollamh Harp: If played by a non-bard or bard of less than 20th level, this instrument will inflict 10-40 hit points of damage to the musician. A bard of 20th level or higher using the harp grants a +8 bonus to the bard's Perform skill checks and can cast the following spellsongs:

1. cast a *healing circle* (Brd 6th) spell once per day; and
2. cast a *control weather* (Drd7) spell once per day; and
3. cast a *fire storm* (Drd7) spell once per day.

Caster level: 13th; Prerequisites: Craft Wondrous Item, *healing circle, control weather, fire storm, confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price 66,514 gp.

Alumnae Kanteel: If played by a non-bard or bard of less than 22nd level, this instrument will inflict 11-44 hit points of damage to the musician. A bard of 22nd level or higher using the harp grants a +9 bonus to the bard's Perform skill checks and can cast the following spellsongs:

1. cast a *harm* or *heal* (Drd7) spell once per day; and
2. cast a *wind walk* (Drd7) spell once per day; and
3. cast a *command plants* (Drd8) spell once per day

Caster level: 15th; Prerequisites: Craft Wondrous Item, *harm, heal, wind walk, command plants, confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price 94,754 gp.

Magna Alumnae Kanteel: If a non-bard or bard of less than 23rd level attempts to play this instrument, they will be struck dead 10% of the time or suffer 12-48 hit points of damage 90% of the time. A bard of 23rd level using the kanteel grants a +10 bonus to the bard's Perform skill checks and can cast the following spellsongs:

1. cast a *whirlwind* (Drd8) spell once per day; and
2. cast a *mass heal* (Drd9) spell once per day; and
3. cast an *antipathy* or *sympathy* (Drd9) spell once per day.

In addition to the above abilities, once every three years a Magna Alumnae may use the kanteel to cast a special spell of *abundance* or *famine*. *Abundance* (Drd9) is a more powerful version of the *plant growth, enrichment* (Drd4) spell, affecting an area equal to one mile radius per level of the caster, increasing potential productivity and fertility by 50%, and affecting both plants and animals. *Famine* is the reverse of *abundance* and has the effect of causing crops within the area of effect to fail, fruit to wither on the vine, and animals to sicken and die within one week (treat all abundance effects as negative).

Caster level: 17th; Prerequisites: Craft Wondrous Item, *whirlwind, mass heal, antipathy, sympathy, abundance, famine, confusion, fly, invisibility, magic circle against chaos/evil/good/law;* Market price 150,240 gp.

Each of the instruments appears to be an unremarkable example of instruments of its type. None radiate magic or alignment of any sort.

In addition to the aforementioned powers, all instruments of the bards, except the *Probationer's Pennywhistle*, have the following powers when played by a bard of the named college or higher:

1. become *invisible* (Sor/Wiz 2nd) once per day (the bard's strumming and singing can still be heard but is displaced and distant sounding; other means must be used to locate the bard); and
2. cast a *confusion* (Sor/Wiz 4th) spell once per day; and
3. cast a *fly* (Sor/Wiz 3rd) spell once per day; and
4. cast a *magic circle* against chaos/evil/good/law (Sor/Wiz 3rd) spell once per day.

The above functions can only be employed by 2nd level or higher bards and have a duration equal to the bard's college level in turns, i.e., Fochluchan, 1 turn, MacFuirmidh, 2 turns, Doss, 3 turns,

Canaith, 4 turns, Cli, 5 turns, Anstrunth, 6 turns, Ollamh, 7 turns, and Magna Alumnae, 8 turns.

All powers require the bard to sing and play for not less than a full-round action to activate. For purposes of determining spell-effects, use the caster level given for each.

Finding Instruments of the Bards

Every time random determination indicates a magical musical instrument (*horn of blasting, drums of panic*, etc.), there is a 20% chance that instead it will be an *Instrument of the Bards*. Which instrument is found may be determined on the table below:

Table 2: Instruments of the Bards

Die Roll	Instrument
01-28	Probationer's Pennywhistle
29-44	Fochlucan Bandore
45-58	Mac-Fuirmidh Cittern
59-70	Doss Lute
71-80	Canaith Mandolin
81-88	Cli Lyre
89-94	Anstruth Harp
95-97	Ollahm Harp
98-99	Alumnae Kanteel
00	Magna Alumnae Kanteel

Final Notes

Use of the druidic bard will greatly enhance the cultural and political environment in any campaign. Players opting to play a druidic bard will also greatly increase their interaction with the various courts and institutions described above, giving them significant roles within the campaign world as a whole.